the LUTHERAN

SUBURBAN CHURCH

A Colonial gem in New Jersey

LUTHER
LIBRARY

Vol. 42, No. 49

SEPTEMBER 7, 1960

Covered-Up Error

IT WAS TIME for another program of the classical music I enjoyed so much. switched on my little transistor radio, sat back in the lawn chair, and waited pectantly. In a moment WJR's director of fine arts would be introducing the f recording.

Suddenly he broke into an unexpected chuckle. "Excuse me," he apologized o the air, "but I was just reading the label on the envelope of our first record." Th he read it aloud: "This envelope has been provided by the producer for the prot tion of this record. For maximum enjoyment the record always should be kept the envelope."

I UNDERSTOOD why he had chuckled . . . and more so as I listened to the describably beautiful music. What a loss it would be to music lovers, I thought, that printed injunction were obeyed and such records were always kept in their p tective envelopes instead of being played over and over again!

A parallel thought struck me: what a loss it is when we provide the very b of covers, zippers and all, for our Bibles and then fail to open and read them each d

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● GOD REVEALED HIMSELF gradually to the extent that human beings were able to endure his revelation, says Associate Editor Albert Stauderman in another of our periodic discussions of theology (*page 11*). Dealing with the Trinity doctrine in light of twentieth-century scientific advance, Dr. Stauderman acknowledges that while our "three-in-one" concept of God cannot be intellectually understood, it does reflect the Christian's experience of God as creator and saviour of the world.

● CHILE'S RECOVERY from the recent spring disasters may well become a test case of the efficiency of international co-operation, says Dr. Stewart Herman in a second report from the earthquake area (*page 16*). It won't be enough for the United States to shower its blessings on Chilean disaster victims or for the churches to act as distribution centers for relief goods. A long-range plan of reducing poverty, ignorance and disease through global aid is needed.

● POLITICAL OBSERVERS agreed that, official disavowals to the contrary, religion will be a live issue in this fall's presidential campaign. Our round-up of recent books on the Protestant-Catholic century-old controversy (*page 35*) ranges from a frank discussion of why a Roman Catholic should not be President to scholarly analyses of what Roman Catholics stand for.

● OUR COVER pictures the white frame building of Zion Church, Saddle River, oldest Lutheran congregation in northern New Jersey. Set amid booming suburban developments, the structure with its surrounding churchyard is a reminder of quieter days. The Rev. William F. Behrens is pastor.

THE CHURCH IN THE NEWS

Religious issue revives

The religious issue in the U.S. Presidential campaign "has been buried in the soil of West Virginia," Sen. John F. Kennedy had declared after his primary victory in that state last spring. If the issue was ever buried, it seemed to be sprouting up vigorously this month in many places.

Both principals had attempted to silence the question. The result in West Virginia, where only five per cent of the voters are Roman Catholics, proved that Protestants will vote for a Roman Catholic, Kennedy backers said. Sen. Kennedy, the Democratic candidate, is a Roman Catholic.

Vice President Richard M. Nixon, the Republican candidate, directed his campaigners not to discuss any "religious issue" in the campaign. He said he would not "recognize persons or organizations conditioning their support on religious grounds." Mr. Nixon is a Quaker, but attends a Methodist church.

Regardless of such efforts to soft-pedal the subject, concern about having a Roman Catholic in the White House is still widespread, Washington *Post* political writer Edward T. Folliard reported in late August. Sen. Kennedy's religion "is an advantage to him" in states with large Roman Catholic population, like Massachusetts and Rhode Island, Mr. Folliard wrote. It is "not an asset" in the South and "below the surface" opposition to a Roman Catholic in the Midwest is worrying Democratic strategists, he continued.

"Interpreter" is named

Voters have the right to "seek and consider information regarding the influence of a candidate's religious affiliation on governmental issues," the American Civil Liberties Union declared. Patrick Murphy Malin, executive director, said voting for or against a candidate "solely because of his religious classification" is wrong. Voters can properly ask a candidate what effect his religion would have on matters like use of armed force or use of tax funds for aid to parochial schools, he added.

Kennedy forces last month took notice of the continuing discussion. To help "combat the problems" aroused by his membership in the Roman Catholic Church, the Massachusetts senator named James W. Wine, former associate general secretary of the National Council of Churches and a Presbyterian layman, as "community relations director" to "interpret" his stand on church-state separation.

Church's role argued

Roman Catholics ought to keep quiet about their personal political preferences during this campaign, Archbishop William O. Brady of St. Paul, Minn., advised last month. Raising the religious issue "might make the campaign months a difficult time for Catholics," he warned.

In Sen. Kennedy's home state, Cardinal Richard Cushing said the record of Roman Catholics as judges and governors proved that they believed in church-sta

separation. The religious issue was "nonsense" based on a "false image of the Catholic Church as a pressure group and a powerful political voice," he said.

Others disagreed. In Greenville, S. C., 60 Methodist clergymen declared that the Roman Catholic Church "has no line of separation of church and state." They called on Methodists to "actively oppose" election of a Roman Catholic as President. In Tennessee, Texas, North Carolina, Virginia, New Mexico, Georgia, Michigan and elsewhere church groups adopted similar resolutions. The Church of God's national assembly at Memphis expressed "honest doubt that a Roman Catholic President could or would fully resist the pressures of ecclesiastical hierarchy."

Catholics swing to Kennedy

Religious prejudice might not prevent Protestants from voting for Sen. Kennedy, but it would cause many Roman Catholics to switch their votes to him, a magazine poll suggested. A survey by the national Roman Catholic magazine *Jubilee* revealed that 68 per cent of its subscribers intended to vote for Sen. Kennedy although only 56 per cent said they normally voted Democratic.

The survey showed a big trend toward Sen. Kennedy among Roman Catholic voters. In March, a similar survey had found only 45 per cent of those responding in favor of him.

The candidate's religion was a major factor in influencing their votes, many subscribers admitted. A typical reader in San Anselmo, Calif., was quoted as saying, "I would like to see Kennedy win, primarily to prove that a (Roman) Catholic can be President of the United States without all the nonsensical reasons put out against it by P.O.A.U. and others." (P.O.A.U. is Protestants and Other Americans United for Separation of Church and State. It has taken no stand against Mr. Kennedy, but has pointed out the danger of ecclesiastical influence on Roman Catholics in office.)

Council affirms unity aim

Efforts to strengthen bonds of unity among its 172 member churches marked the close of the meeting of the policy-making Central Committee of the World Council of Churches at St. Andrews, Scot-

THE ARCHBISHOP TOLD A JOKE

Light moment occurs during meeting of Central Committee of World Council as Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, addresses group. Seated are Dr. Fry, the committee's chairman; Dr. J. H. S. Burleigh, moderator of Church of Scotland; and Prof. J. N. Wright of United College, University of St. Andrews'

land. Dr. Franklin Clark Fry, world Lutheran leader and chairman of the council's central and executive committees, presided at the sessions.

The committee endorsed a recommendation from the council's Commission on Faith and Order calling for a new definition of unity. Spokesmen declared that the definition, if adopted by member churches, would lead to recognition of one another's baptismal practices, acceptance of communicants at one another's Holy Communion services, and acknowledgment of the authority of other ministers.

The committee also decided to ask next year's Assembly at New Delhi, India, to approve a more specific statement of the basis on which the council is founded. The new statement says, "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the One God, Son and Holy Spirit."

Problem of China studied

Hope for eventual world peace requires that the Chinese people "share in the benefits and accept the responsibilities common to all members of the international community," the Central Committee said in a carefully worded resolution. The statement warned that disarmament and control of nuclear weapon testing requires co-operation from the "650 million people of China."

Dr. O. Fred Nolde, director of the Commission of the Churches on International Affairs, said the churches must help create conditions that would end the "artificial and dangerous" situation in which China is isolated from the rest of the world.

The statement made no specific mention of the Red regime in China or of its admittance to the United Nations, but observers felt that this was implied. The statement will be referred for study to the council's member churches.

In another action, the Central Committee restated its conviction that racial segregation was contrary to the "Christian doctrine of man."

Council's critics react

The Central Committee's proposal that China's people be brought into the world community drew a quick reaction from organizations which are committed to keeping the Communist regime out of the United Nations. In New York, the Committee of One Million called the statement "inconsistent with the clear principles of morality and Christian faith. . . . This report will cause great dismay among our allies in Asia."

The committee said its opposition to the World Council statement was supported by Bishop Fred Pierce Corson, Methodist leader; Dr. Norman Vincent Peale, New York minister; and Dr. Daniel A. Poling, editor of *Christian Herald* magazine.

Rome dampens unity hope

Hope that the Pope's forthcoming Vatican Council might clear the way to greater co-operation between the Roman Catholic and the Protestant churches had been expressed by some Protestant leaders. A report in the London *Daily Telegraph* from its Rome correspondent last month said flatly that no such optimistic view was shared by high Vatican officials.

Two major goals of the council, the report said, will be to brand communism as the greatest enemy of Christianity and to further studies of possible reunion of the Roman Church and the Eastern Or-

CHRISTIAN CONGREGATION AT SERVICE IN NIGERIA
Their land, now British, will become independent in October

thodox churches. The Vatican distinguishes between Protestant and Orthodox churches, the report said—"all Protestants are heretics but the Orthodox are only apostate." The Roman hierarchy is aware, the report added, that a severe blow was dealt to any agreement with the Protestant world when the doctrine of the bodily assumption of Mary into heaven was declared in 1950.

The prediction about the "denunciation of communism, the most radical heresy of all time," was echoed by Archbishop Ismaele Castellano, leader of Italian Catholic Action, at a missionary convention. He said the council would also give "closest attention to the evangelistic needs of Asian and African countries."

Africa Conference meets

As 200 delegates from ten countries gathered at Antsirabe, Madagascar, this week for the Second All-Africa Conference, they noted major changes since their first meeting five years ago. "Africa is quivering with new hopes, new ambitions, new problems and dangers," Dr. Arne Sovik, director of the Lutheran World Federation's Department of World Mission, said in a message of welcome to the conference.

"Nations and tribes and individuals are thrust into historic decisions every day," he declared. "The issues we discuss will not be simple ones, nor are their solutions easy."

The situation of the churches amid revolutionary change was slated as a major topic at the 11-day meeting. Addresses were scheduled on social problems involved in urban growth and youth problems amid social and cultural disintegration. More than two-thirds of the conference delegates were to be native Africans. Africans would preside at all sessions and would conduct the worship services, said Paul E. Hoffman, LWF staff member who was in charge of conference preparations.

Congo missionaries to go back

Missionaries who fled from the Congo during the anti-European uprisings that marked the start of that land's self-government should return, officials of the International Missionary Council said this month. They are needed to help restore calm and to preserve "continuity of work and witness," they said. Their return must be preceded by assurances that Congolese Christians will assume responsibility for their well-being, the IMC committee's report added.

About 750 of the 1,000 Protestant missionaries in the Congo were hastily evacuated early this summer. Roman Catholics were reported to have had 6,000 mission workers in the former Belgian colony. About 6 million of the land's 14 million inhabitants were said to have had some contact with Christian churches. All top Congolese leaders, including the controversial Premier Patrice Lumumba, were educated in mission schools.

World Council of Churches provided the Congo Christian Council with a $25,000 grant for medical and relief supplies. The WCC also planned a long-range program to offer technical and professional training for Congolese.

North of the Congo, the Sudan government ordered all foreign missionaries to close bookshops and any other business-connected enterprises they operate. The move was part of a campaign to make the Sudan a completely Moslem country.

K. of C. sues minister

The minister of an independent Nazarene Bible Church at Elizabeth, Pa., had printed and circulated a bogus Knights of Columbus oath, the Supreme Office of the Roman Catholic fraternal organization declared. According to the oath, K. of C. members pledged "relentless war" against Protestants and Masons and vowed to "hang, burn, boil, strangle and bury them alive."

The Roman Catholic organization asked the Rev. W. L. King to make a public retraction of the oath, which has appeared in several areas lately. When he refused, the K. of C. last month brought suit for criminal libel against him.

In Greensboro, North Carolina, the Rev. W. L. Bennett, pastor, and J. Donald Smith, chairman of the deacons of the 16th Street Baptist Church, issued a public apology for distributing the "spurious oath" after K. of C. officials had threatened to sue. The false document had been handed to members at a Sunday service.

Dr. C. Emanuel Carlson, director of the Baptist Committee on Public Affairs, warned members of Baptist groups this week to "make sure of their facts" and avoid distributing such false material as "the so-called Knights of Columbus oath." He also cited as spurious a leaflet entitled "America Is a Catholic Country." Baptists need not "resort to questionable procedures" to make their witness, he said.

Dissenting Lutherans organize

A convention attended by 45 pastors and 22 lay delegates at Watertown, South Dakota, last month voted to organize into a new church body, the Church of the Lutheran Confession. Most of those attending were former members of the Wisconsin Synod, a member of the Synodical Conference. They had resigned from the Wisconsin Synod because it continued in fellowship with the Lutheran Church—Missouri Synod, which they had accused of unscriptural practices. Missouri's "unionism," its approval of Boy Scout troops, parent-teacher associations and military chaplaincies had been cited.

CHAPLAIN NAMED ADMIRAL

Rev. Joseph Floyd Dreith, Missouri Synod pastor, is first Lutheran chaplain to be raised to flag rank. Chaplain Dreith is presently the commandant of the Navy Chaplains School at Newport, R. I.

The new body claimed a membership of 3,500. It had previously operated as the Interim Lutheran Conference and had set up a high school, college and seminary at Mankato, Minn. After agreeing to organize, the convention recessed until January, when it will reconvene at Sleepy Eye, Minn., to elect permanent officers and to incorporate. Temporary chairman is the Rev. M. J. Witt of Spokane, Wash., and secretary is the Rev. Paul Nolting of Sleepy Eye.

The convention said it would have congregations in twelve states—Washington, Colorado, Nebraska, Wyoming, Michigan, Missouri, Florida, Wisconsin, Minnesota, Iowa, North and South Dakota. Congregations will be accepted into membership after the January meeting.

Germans shun Red conference

Germany's United Evangelical Lutheran Church (VELKD) will not be represented at this month's "Christian Peace Conference" to be held in Prague, Czechoslovakia, church officials announced. It will also refuse invitations to next year's projected "World Peace Conference," also scheduled for Prague.

The church's responsibility to work for peace and to prevent atomic destruction is unquestioned, the Lutheran statement declared. It pointed out, however, that the forthcoming conference was tied up with specific political interests. Preparation and leadership of the conference was "one-sided," it noted.

The Lutheran statement added that the church's concern for world peace was shown by the work of "established ecumenical organizations" like the Commission of the Churches on International Affairs, an arm of the World Council of Churches. Since the council's European member-churches would meet at Nyborg in October and the council's general assembly at New Delhi, India, in 1961, the Prague meeting was "unnecessary," it said. The Prague conference would "oversimplify theological and political problems" and come up with the standard Communist answers, it predicted.

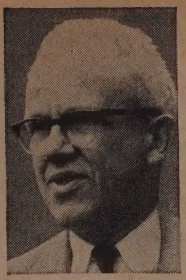
And so forth

An organization called "Transport for Christ" plans to provide a missionary to serve truck drivers on the highways of Alberta, Canada. Sponsored by trucking companies and unions, the missionary will talk with truck drivers at overnight stops, union meetings, safety conferences, and even while they wrestle with stalled engines and flat tires at the roadsides.

An information center for Protestants visiting Europe has been opened in Brussels, Belgium.

WASHINGTON

By ROBERT VAN DEUSEN



HEMISPHERE ACTION

THE ORGANIZATION of American States is usually more of a debating society than an action council. This regional association of almost all countries in North and South America has served as a sounding-board for conflicting views and a bargaining table where working compromises may be hammered out. But it seldom initiates political or economic action against one of its own members.

This time it was different. Resentment of Dictator Trujillo's high-handed methods in meddling in the internal affairs of other countries, and particularly his regime's role in the attempted assassination of the president of Venezuela, led to a crackdown. Meeting in San Jose, Costa Rica, foreign ministers of the western hemisphere unanimously condemned the Dominican Republic as an aggressor, and agreed to cut off diplomatic relations and invoke economic sanctions.

An effort by Secretary of State Herter to postpone sanctions if the Dominican Republic would agree to conduct free elections supervised by the OAS was unsuccessful. The other foreign ministers felt that it would be unwise to link their action with stipulations regarding internal political conditions, on the ground that this would be interfering in domestic affairs. But they did feel justified in setting limits beyond which the pugnacious little country could not go in its external relations.

Communism in Cuba

THE DIPLOMATS then went on to tackle a tougher issue: the growing influence of communism in the western hemisphere. Specifically, they discussed the increasingly close ties of the Castro government in Cuba with the Soviet Union and Red China.

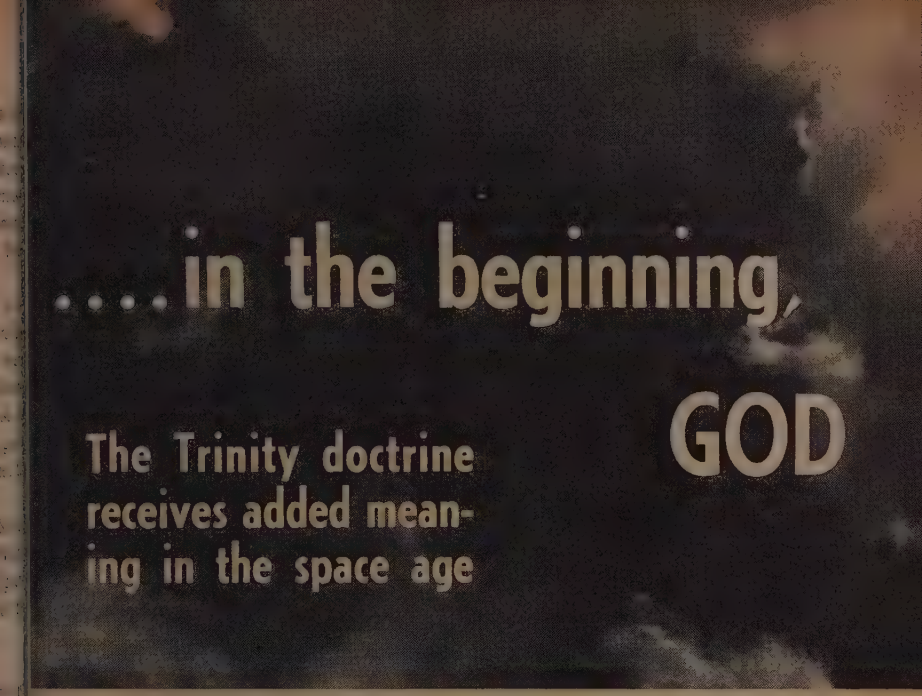
Here the principle of national sovereignty and freedom from interference in internal affairs made the situation even more ticklish. But the danger of international communism setting up a base of operations in the Americas was so great that the OAS foreign ministers agreed to tackle the problem.

The attack was spearheaded by Secretary Herter, who issued a memorandum accusing Cuba of training spies and guerrillas to spread revolution throughout the hemisphere.

AS PROOF of the growth of Communist ideology in Cuba, Herter cited the increasing limitation of religious freedom there. In a normally Roman Catholic country, the harassment of worshipers and the tense struggle between church and state are following a pattern similar to that behind the iron curtain.

Argentina went even further than the U.S. Its delegate introduced a resolution calling for a special conference within ninety days to prepare an anti-Communist defense treaty. As debate began it seemed unlikely that the other Latin American countries would go that far.

The upshot of the San Jose conference might be a general statement condemning Soviet intervention in American affairs, without mentioning Cuba. But increasing Communist penetration of the western hemisphere, with Cuba as the first step, seemed an ominous possibility which would call for a painful rethinking of U.S. foreign policy.



....in the beginning, GOD

The Trinity doctrine receives added meaning in the space age

By Albert P. Stauderman

The middle-aged women who filled most of the seats in the court room in Miami, Florida, gasped in shock and resentment. On the witness stand was a Jewish girl. She was testifying for those who sought to outlaw religious practices in public schools.

"Talk about God in school was about God who is not my God," she said. These other people don't believe in one God. I think they believe in the Trinity —a Father, a Son, and a Holy Ghost." And, she said, mention of Jesus Christ and of Christian doctrines "were offensive to me because they went against my basic beliefs."

Christians might have had a hard time explaining to the girl that they too had to learn to *accept* the Trinity as one God. Most Christians are still a little baffled when they face the niceties of logic at this point. The Trinity is a basic part of the faith they confess—"I believe in God the Father . . . and in Jesus Christ, his only Son . . . and in the Holy Ghost." But try to define it!

The Nicene Creed even extends the doctrine—"I believe in one God, the Father Almighty . . . and in one Lord Jesus Christ . . . and I believe in the Holy Ghost." When Christians are compelled to struggle with language to explain what the doctrine of the Holy Trinity means, it should not be surprising that a Jewish girl could think of "one God . . . one Lord Jesus Christ . . . and the Holy Ghost" and add them up to three!

Most of us aren't inclined to waste our time arguing about the Trinity or trying to prove it by mathematical formulas. We *accept* it because this one

God who appears to men in these three Persons has become a part of our valid, religious experience. There is one God and we know him in three ways.

Critics will tell us that the Holy Trinity is not taught as a doctrine in the Holy Bible. The only Gospel reference to the three Persons of God as a unit is included in the closing verses of St. Matthew, where the disciples are exhorted to make disciples of all nations, baptizing them in the "name of the Father, and of the Son, and of the Holy Ghost."

Since this is a ritual or formula for baptism, there are those who claim it was added later to provide a biblical basis for something which had been adopted by the church. In the epistles there are several references to the three Persons, but no great insistence upon them.

One of the amusing events in the early church is recorded in Acts, when Paul arrived for the first time at Ephesus and found "certain disciples." He asked them, "Did you receive the Holy Spirit when you believed?" And they said, "No, we have never even heard that there is a Holy Spirit."

THE QUESTION, then, is why the church fathers in the early years of Christianity evolved the formula of the Trinity. It's important for us to recall that it was not adopted as a doctrine by a council of the church, or advanced as a theory by some professor in a lecture hall, or decided upon by a group of long-bearded theologians nodding around a conference table.

It came straight out of the experience of ordinary men and women. It came simply and directly and untheologically. It came because they found they could not say everything they meant by the wonderful word "God" until they had said, "Father, Son, and Holy Ghost."

How do we know God, anyway? Ob viously we know him in the wonders c creation. God is the beginning, the Fir Cause, the Original Element. The mo we marvel at scientific achievement, th more humbly we must wonder at th giant Intelligence that put together th intricate patterns of the universe.

Research has led men to discover som of the fundamental building blocks tha constitute this world. What appears t be a solid mass turns out to be a com pound of molecules. Each of these i turn is comprised of atoms.

Now men have learned that even th atoms are composed of protons, neutron and electrons—unseen and unseeable, y obviously present because their behavi is measurable. Nor is this the end—with in those neutrons and protons are othe constituting parts, not yet discovered bu obviously there.

JUST ONE EXAMPLE: Uranium in i atomic form includes 235 protons an neutrons, plus unnumbered electrons. B adding just one neutron, it become Uranium 236—an unstable and volati instrument that can trigger the most pow erful explosions known to man.

When such an atom is smashed, natura scientists have already found 32 differen kinds of particles, which they now ca their "nuclear zoo." They don't kno what they are or why they are ther Maybe some day even these particles wi be broken into various parts. The poss bility is infinite.

When man turns from this introspe tion into the heart of matter, his tel scopes scan the skies and see stars an galaxies beyond description, extendin millions of light years into space—an the farthest limits are 'way beyond ou sight and even beyond our imaginatio

What's more, none of these things

arbitrary. The stars in their courses and the atoms in their gyrations obey certain laws, always responding in the same way to the same conditions. The action and interaction speaks of some eternal order, of some master-plan.

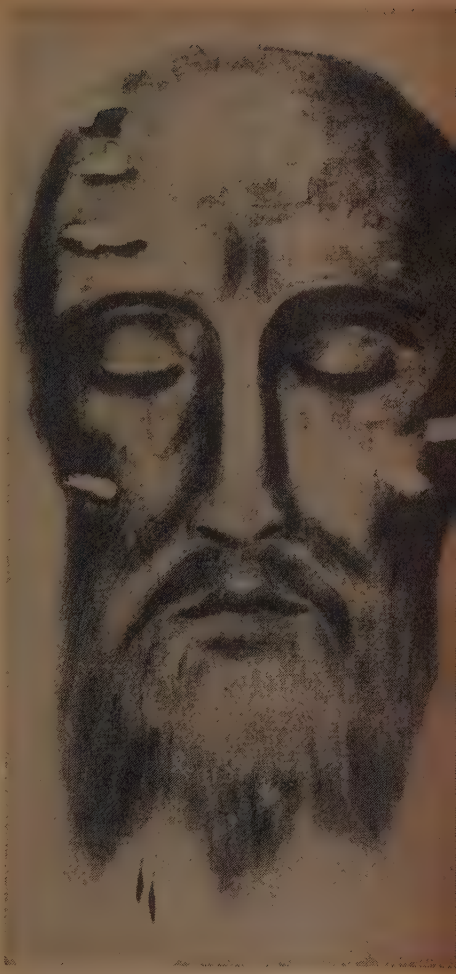
WHAT COMMANDING intelligence lies behind all this? There is only one answer, spoken with equal confidence by a learned scientist or a humble worshiper—"in the beginning, God . . . ."

If our experience of God stopped there, we would be left in a world of doubt and dissatisfaction. God could be the First Cause of all things and yet be completely uninterested in us. This hidden God might be a friend or a foe. In either event, he would leave us with a feeling of terror, since we would know him only as an impersonal force that held us in its grip.

The brief period in which our civilization has developed has given us a further insight, however. Men turned in fear and wonder toward this great First Cause from which they had somehow sprung and found to their amazement and yet to their comfort that there were points of mystical, spiritual contact between them. God was willing to reveal himself to human beings, to the extent that they were able to endure his revelation.

AFTER WE HAVE been in a dark place, most of us blink in discomfort when we come out into bright sunlight. Anyone looking toward the sun is well advised to shield his eyes, because the brightness is so intense that it could cause them damage.

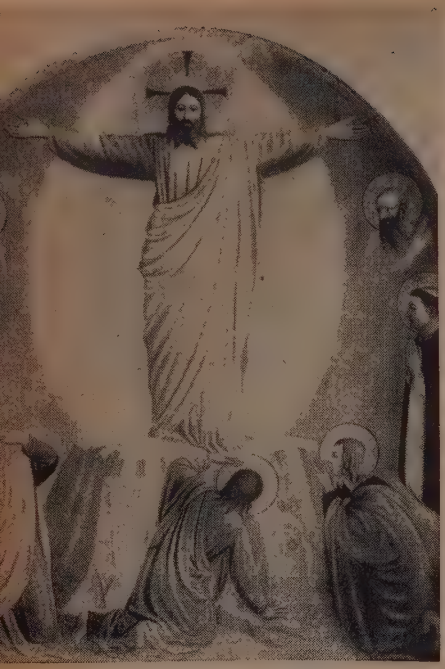
God's revelation is in some ways like this. The idea of brightness even finds a place in the ancient account of Moses' trip to the top of Mount Sinai, from whence he returned with the tablets bearing God's law—a primary revelation. The brightness of Moses' face was such that



ONE GOD, KNOWN IN THREE WAYS
Second-century image of Christ (Italian)

his people could not look at him, the account given in the Old Testament book of Exodus says.

Surely this has more than one meaning —the moral code which he brought with him was the brightest revelation men could tolerate at that time. It shed so great a light on the moral darkness of



"You are the Christ"
Christ glorified, Fra Angelico (1387-1455)

the world that it constituted as much as people could take.

The revelation continued, little by little, over the centuries of religious history. It got to the point where the disciples of Jesus could plead, "Show us the Father," and to which Jesus could answer, "He who has seen me has seen the Father." This was the fullest revelation of God.

It was the only answer that love could provide to meet the tragic despair of humanity. It was the actual coming of God into the world in the person of Jesus Christ to provide a means of redemption and to give hope to an otherwise-doomed world.

It took a little while for even the disciples to become convinced of the true personality of the Master with whom they walked the roads of Galilee. Gradually the truth dawned on them, truth so overwhelming that they were almost afraid to whisper it aloud.

It took a moment of deep emotional crisis for Peter to cry, "You are the Christ, the Son of the living God." It took even longer for Thomas to join in the acknowledgment, but finally he did: "My Lord and my God!"

As this understanding of the person and mission of Jesus grew and developed, it was quite natural for those who talked of God to include the Son with the Father, as Paul does in his letters: "Grace to you and peace from God our Father and the Lord Jesus Christ."

Again and again in his teachings, Jesus referred to an abiding Spirit that would remain in the hearts and minds of men. While he himself could not remain on earth indefinitely in a physical sense, the presence of God would remain with believers in the form of God's Holy Spirit, the abiding relationship between God and man which had actually been in existence from the beginning of time. Wherever God's work was done on earth and wherever the truth about God was taught and believed, the Spirit of God would be present.

God had used this Spirit since it "moved on the waters" in the days of Creation. The Holy Spirit "spake by the prophets" and brought the messages of God into the lives of men. Jesus promised a renewal of this activity by the Spirit — teaching, regenerating, guiding, comforting.

Recognizing this powerful, unseen Presence among them, the church fathers responded in the creed with their cry of faith, "And I believe in the Holy Ghost, The Lord and Giver of Life, Who pro-

NOBODY CAN PROVE OR DISPROVE THE EXISTENCE OF GOD IN A LABORATORY TEST. IN THIS SENSE, SCIENCE AND RELIGION HAVE NOTHING TO SAY TO ONE ANOTHER. ON THE OTHER HAND, THE DISCOVERIES OF SCIENCE ENLARGE AND ELABORATE ON OUR CONCEPTION OF THE CREATOR. WITH SIR ISAAC NEWTON, HIMSELF A RENOWNED MAN OF SCIENCE, WE CAN LOGICALLY BELIEVE THAT BEHIND THE DESIGN THERE MUST BE THE DESIGNER. . . .

ceedeth from the Father and the Son . . ."

To simplify these great ideas into a form that becomes easy to remember and to repeat, we say that there are three ways in which men know God and his power—through creation, through the life and mission of Jesus, and through his presence in the lives of people, calling them, gathering them, teaching them, inspiring them, comforting them, strengthening them in faith. These three ways constitute the Holy Trinity—one God revealed in three Persons and three manifestations of his glory.

THIS STILL doesn't answer the young girl's complaint in Miami that Christians don't believe in one God, but in three. Too easily do we separate the powers and functions of God, partitioning them nicely into three sections and assigning certain duties to each. God can't be separated, or we will find ourselves worshiping either a part of God or a lot of gods.

Can there be three Persons and only one inseparable God? To answer this is to try to clarify a mystery. God is so far beyond human intelligence that at best we know only a little about him.

As soon as we define God, we limit him. Even to say that God is the greatest or the highest is to make comparisons between an incomparable God and things that our human intelligence can grasp.

Perhaps an illustration will help. Like all illustrations, it is dangerous. However, in teaching children I've noticed that it can be used to good advantage, when words seem inadequate to express the majestic idea of God.

Then I would take three matches—ordinary, wooden matches, perhaps splintered from the same piece of wood—and light them. Obviously there were three matchsticks, each with a flame. Then place the three burning matches together. There are still three match sticks, but now only one inseparable brightly burning flame emanating from the three.

SOMETIME I'd like to meet that Jewish girl who protested in the Miami court room. I'd light the matches and show her the flame, in order to explain beyond my words that we Christians worship not three gods, but one true God. I could add then that this one great God has chosen to enter the consciousness of men in three different ways—through his creating and sustaining power in this universe, through the mission of his Son on earth, and through our ability to perceive his presence, removed though we are by time and space.

And I'd have to say, like those early Christians, that the only way we can express everything we mean by that overwhelming word "God" is to say "Father, Son, Spirit."

The Chilean earthquake is a symbol of the revolution of rising expectations erupting in the underdeveloped countries around the world. Here is a golden opportunity for men of good will in more prosperous countries

The Conscience of the World

By Stewart W. Herman

The earthquake in South Chile may turn out to be a "blessing in disguise."

Many Chileans hope so. Some are incurable optimists. Others are shoulder-shrugging fatalists. Still others have an abiding faith in a purposeful God. For all three groups the matter may be summed up in the question: Mother nature has presented a challenge. How well will human nature respond?

"Concepcion never became a really important city until after the earthquake in 1938," some people said when we spoke about rebuilding Valdivia and Puerto Montt. But others are not so confident. The reaction of a few—including one pastor—was to pack up and get out of the "earthquake area." Most of the inhabitants of South Chile however are doggedly proceeding to rebuild their lives despite the possibility of tremors still to come.

Charles Darwin visited Concepcion more than one hundred years ago shortly after a disastrous earthquake had set the city on fire and killed many people. This time, however, prosperous Concepcion suffered lightly in comparison with her sister-cities further south and the stability of her new construction, especially since 1938, was amply demonstrated.

The same was true for the modern buildings in Osorno. Thus there is good reason to believe that a careful reconstruction of the two most seriously devastated cities will bring new upthrusts of commerce and industry for the whole region.

First step in rehabilitation was to rush in first aid in the form of food, clothing and medicine. This happened with eye-popping spontaneity. Chileans still speak in awed whispers of the swift arrival of U.S. Globemasters disgorging incredible quantities of supplies and air-lifting hundreds of evacuees to temporary safety. Despite the complete disruption of land and sea communications neither starvation nor epidemic had a chance to rear their ugly heads in the wake of the earthquake.

Moreover, Christian assistance rode quickly to the rescue under the name of Ayuda Cristiana Evangelica, an organization barely two years old. Supported by both Lutheran World Relief and Church World Service, this all-Protestant agency sprang into action less than 24 hours after the first tremor was felt. Suspending briefly its regular relief operation among the destitute in the shanty-towns around the larger cities, "Ayuda" (meaning Aid) used its interdenominational committees to set up emergency programs in the stricken towns.

In Puerto Montt, I visited their ware-

ls Challenged

Last week, Dr. Stewart Herman who heads the National Lutheran Council's Division of Lutheran World Federation Affairs, wrote about first impressions in earthquake-ravaged Chile. In this second article he discusses far-reaching implications of the developments sparked by the disaster.

ouse, a large wooden structure in which hilean volunteers were cheerfully at ork—the women sorting clothing from rgentina and the men carefully salvagng a few bags of corn meal which had ot damp in transit from ship to the amaged docks during a heavy rain.

It was obvious that the most painsaking care was being exercised by these rotestant workers in their first concenrated effort to show that they too could nake an effective contribution to the ommunity effort. They were proud that he Governor had asked them to help in he distribution of the Argentine army lothing, although they whispered to me hat they were especially impressed by he excellent clothing sent by American utherans.

At Osorno I happened to arrive just t the end of the Tuesday distribution of ood. More than 400 people had filed hrough the tower archway into the parish all of the Lutheran Church to receive heir rations of white rice, powdered milk nd corn meal (U.S. surplus commodiies).

The tall bell-tower had been wrenched loose from the main building and cracked n three places. The bells themselves were jolted out of their sockets when the tower gyrated in the earthquake but the damage can all be repaired for about $10,000. Meanwhile the stout building

Chilean boys receive aid

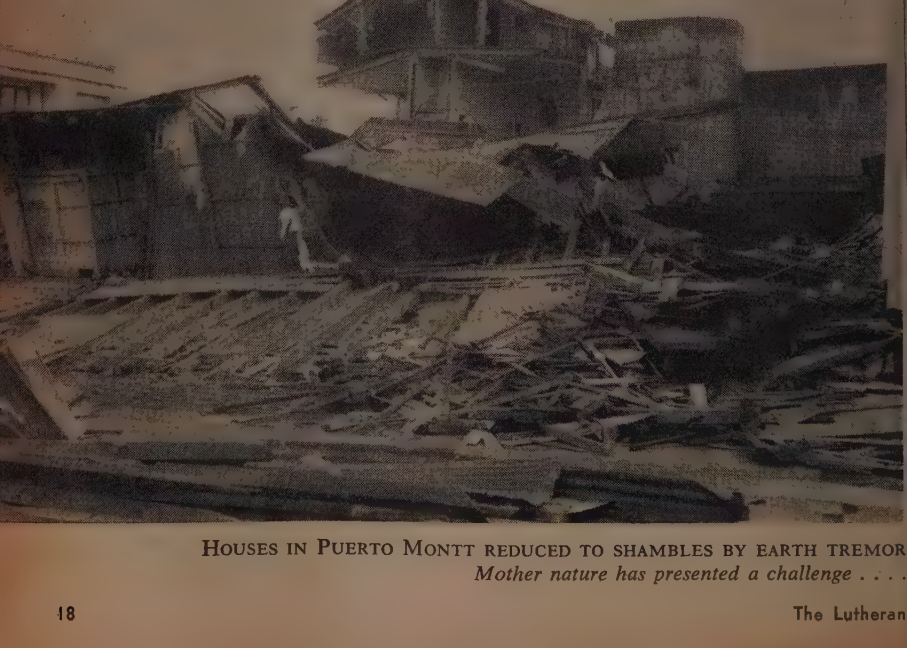
offered the best storage place and distribution point for relief supplies.

An interdenominational committee supervises the whole process with meticulous care. Rations are granted to people who present vouchers signed by one of the pastors or by the municipal authorities. Each case is properly checked and help is given on the basis of need, regardless of church affiliation. A filing system is used to prevent abuses and duplication. All food has been measured out in advance in strong paper bags by volunteers from the various church groups.

The emergency operation has made it clear that Chile's large Protestant population has an obligation to do more than just channel foreign relief supplies to the victims of extraordinary disaster or ordinary destitution — now it ought to tackle the underlying social problems of the community. In the long run, "handouts" of food and clothing can create as many problems as they cure. Sympathetic and intelligent counseling is necessary. Trained social welfare people are needed.

This challenge confronts our Lutheran Church especially. By Chilean standards it is a well-to-do church and a percentage of its members may be regarded as very wealthy. Being an "immigrant" church—that is, consisting of people whose forefathers came to Chile as Lutherans—it occupies a rather isolated position somewhere between the dominant Roman Catholic church and the Protestant mission groups.

Furthermore, it is still German by language and culture. Today, however, it is participating fully in the "Ayuda" program and is keenly interested in the re-



Houses in Puerto Montt reduced to shambles by earth tremor
Mother nature has presented a challenge . . . .

construction plans. More than any other group, our Lutherans could make a brilliant contribution to the development of a constructive social service program.

With help of generous relief donations from Germany a trio of projects is now being considered: a model housing development, a trade school and the establishment of a deaconess nursing service. These things undoubtedly have their merits but they do not quite answer the 20th-century question as to the participation of the individual congregation in the life of its community.

This may be one reason why young Lutherans in Chile, for the most part, retain only a nominal membership in the church after confirmation and do not progress from formal acceptance of the Evangelical faith to a Christian concept of vocation. Of course, this problem is by no means peculiar to Chile.

Latin America is not without its social service schools, mostly connected with state universities. The main problem is to encourage Christian young people to devote their lives to this type of career, so that social work in the years to come will be motivated not only by high standards of professional competence but also by Christian love and a sincere respect for the dignity of every man as a child of God.

IT IS EASY to criticize the Roman Catholic Church for its failures in this area. Fact is that the Roman Catholic Church has recently launched a broad effort to correct those failures. It is also a fact that the Evangelical churches have not been rendering the social witness which is an inherent part of the Reformation understanding of the proclamation of the Gospel.

AYUDA DISTRIBUTION CENTER OF OPERATIONS AT OSORNO
. . . How well will human nature respond?

Protestant missions — sociologically speaking — have not progressed very far beyond their 19th-century emphasis on primary education. To be sure, this has borne valuable fruit and contributed substantially to the gradual rise of a responsible middle class to fill the yawning gap between the very poor and the very rich. But the very poor are still very many.

Far more important than the gigantic tremor which struck South Chile is the so-called "revolution of rising expectations" which is erupting in the "underdeveloped" countries all around the world. It is, at bottom, an economic convulsion, but it is loaded with political dynamite, which can be detonated just as easily as volcanic explosions in the Andes were triggered by the seaquakes in the Pacific. This potent mixture is at work in Cuba today and the day-by-day results are being watched even more narrowly in Latin America than in the U.S.

SOUTH CHILE was a booming pioneer area in the second half of the last century and its potential is by no means exhausted. It went to sleep when the Panama Canal began operations just before World War I and the seaports of Southern Chile found themselves at the end of the line rather than at the head. For decades there was very little growth in the region which was given over to large farms and great ranches run in paternalistic style which smacks of what is today reviled as "economic colonialism."

The catastrophe in South Chile certainly did not happen (in the providence of God) just to provide a timely demonstration that the United States is a kindly generous uncle rather than a ruthless "economic imperialist."

YET IT IS TRUE that the public attitude in Chile toward the United States—in relation to the Cuban matter—underwent a very marked change during those terrible weeks. In fact, North American aid to Chile favorably impressed most of Latin America just when Castro was trying, with considerable success, to brand the Yankee colossus as a bully and exploiter of the poor.

But the Chilean disaster cannot be regarded as a "blessing in disguise" if it merly replaces wooden houses with structures of reinforced concrete and if, as an extra bonus, it provides the United States with a tailor-made opportunity to demonstrate that we are really sincere in our efforts to be a Good Neighbor. It will prove to be a blessing if it lifts the whole economy of the region onto a higher plane (bringing in new commerce and industry) and if it prods the social conscience of the world into reducing poverty, ignorance and disease.

✠

TWO CHRISTIAN men were talking together. One said, "I am so glad that God knows our frame, and He remembers that we are but dust."

"Yes," replied his friend, "but do you really think we ought to be as dusty as we sometimes are?"—ALAN REDPATH in *The Royal Route to Heaven* (Fleming H. Revell Company)

OUR GRANDFATHERS could wait for a twice-a-week stagecoach without running a temperature; modern man gets mad if he misses one section of a revolving door. Life is gulped down, not savored. The only new vice of the past three hundred years is the breathless blasphemy of speed. —JAMES W. CLARKE in *Dynamic Preaching* (Fleming H. Revell Co.)

The Right to Happiness

It's written as "self-evident truth" into the Declaration of Independence, but the authors didn't say just how to pursue it

By Ruth Hayward

"I've got a right to be happy," Margo said. She was young, pretty and a new bride. Her neighbor, whose name was Reba and who was sorting laundry in front of the washing machine, smiled silently.

"I'm serious," the young girl said again. "I've got a right to be happy. It says so in the Constitution. Now, tell me . . . who's happy?"

Reba put the third load into the machine and turned. "Come on," she said, "let's have a cup of coffee."

The two women sat down and said nothing for a few minutes. Margo Vinson looked around. Her neighbor's kitchen, she noticed not without satisfaction, was a mess. Breakfast dishes piled up next to the sink. In one corner, soiled clothing covered the floor in front of the old-fashioned ringer washer.

She thought of the dazzingly colorful kitchens she saw in women's magazines with their stainless steel appliances and the flower ararngements on the table and shuddered at the sight of unlovely reality before her eyes.

Finally she said: "You're quite an actress, Reba."

The older woman looked up in surprise. "What do you mean?"

"You're pretending you're happy," Margo said with finality. "You smile—right into this mess. As if everything were all right. But I know how you feel . . . horrible. You've got no fun."

Reba watched her in fascination. "I don't know what you mean," she said.

"Oh, come on," Margo said impatiently. "Of course you do. You're just sticking your head in the sand like an ostrich and thinking it'll all go away and some day you'll wake up and find you're in Utopia, or something! Well, believe me, it won't happen like that—you've got ot keep chasing happiness if you ever expect to catch it!"

"Yes," Reba admitted slowly, "you may 'catch' happiness if you run after it, but I believe Hawthorne once said something about happiness being like a butterfly: if we chase it, it is always running away from us, but if we sit quietly it will often light on us."

"I can't see any point in that," Margo said petulantly. "I didn't come over here to be preached at. Goodness knows, I thought you'd understand. You've certainly got no bed of roses here, and I don't want my life to go like yours." Margo's hand swept dramatically over the kitchen.

Reba smiled and said gently, "I couldn't wish anything better for you than a life like mine."

"Yes," Margo said, tightlipped, "I've heard misery loves company!"

"You're quoting the wrong saying," Reba explained. "It should be 'happiness

was made to be shared.' Or maybe: 'Happiness is a perfume you cannot pour on others without getting some on yourself.' "

THERE WAS SILENCE again for several minutes. Margo stirred unhappily in her empty cup. "I married because I wasn't happy at home," she said finally. "I thought Tom would know how to make me happy. He was such a nice guy, full of attention. . . . So when he asked I said 'yes.' "

Reba nodded.

"I said 'yes,' " Margo repeated slowly, "and now I think I should have said 'no.' Tom has no idea about how to make a woman happy."

Reba nodded again. "Teach him," she said quietly.

"Oh, how can you teach a man?" Margo said impatiently. "I tell him all the time what he should do. He doesn't even listen. I think he wants me to be miserable."

"WELL NOW, I didn't mean nagging," Reba said. "That won't work with anybody. I mean: love him. Make him happy until he catches it."

"Catch it? Sounds as if it's a disease!"

"No, but it is contagious. Go home now, forget how unhappy you are, maybe just for an hour, and during that hour do something to make your husband happy."

"Why should I?" Margo asked.

"To make yourself happy doing it!" Reba smiled. "Try it for three days, then come over and tell me if it works."

Margo started for the door. "You'll be eating your words. I'm not as good an actress as you are—but you don't fool me one bit, remember."

As she left, Reba's little girl, Trisha,

came running into the kitchen, her bare feet covered with mud, her long blond hair tangled with brambles, but on her face a big smile as she held out a bouquet of wild phlox. "For you, Mommy!"

Margo looked at Reba: "I guess you now see a handful of weeds as an orchid corsage?"

Reba took the little girl and the bouquet in her arms, and, looking over the child's head, said: "I see happiness."

REBA WAS SO BUSY the next few days she had not much time to think of her conversation. Then, one morning, she heard a call at the kitchen door. It was Margo but she looked changed.

"Come in!" she said. "I was going to have another cup of coffee. Have one with me?"

"Thanks," said Margo. "No time. I'm helping out in the children's ward at the hospital this morning. Then I've got to get home to fix a cheese souffle for Tom. . . . I learned how from his mother, and I want to surprise him."

"You have a full schedule now, haven't you?" Reba asked.

THE GIRL nodded happily. She smiled in a very unsophisticated way.

And then she said: "Thanks for everything. You know, I used to go to church. Once the pastor preached on the text that said if you have life you must lose it. I thought it was a pretty crazy idea. . . . I guess I didn't understand. Now it dawns on me that there is a lot of truth to it. I guess you've known it all the time."

"Not all the time," Reba said quietly. "This sort of thing takes a lot of learning and a lot of work. But it's worth it. You'll see."

TWO POLIO VICTIMS WENT INTO BUSINESS FOR THEMSELVES AND FOUND THAT DESPITE THEIR SERIOUS HANDICAP THEY COULD MAKE A LIVING

No Time to Feel Sorry

BY WILLIAM C. NELSON

A DETERMINED northern Illinois couple is discovering that a wheelchair and a pair of crutches need not be handicaps in the operation of a business.

Mr. and Mrs. Edwin Herbert, both of whom suffered spinal polio during their high school days, recently opened a store in downtown Lena, Illinois. They called it "Ed's Western Auto Store."

The business venture, now going into its fourth month, culminates many years of struggle for the newlywed couple against polio. "We're realizing a dream that we've had for a long time," Herbert said.

The Herberts, who are devout Lutherans are members of Amity Church in Lena. The attractive old church has an active congregation numbering about 360. It is located near downtown Lena, a community of about 1,600 persons.

The Lena couple works together smoothly in operating the small retail store. Herbert, who usually moves about

THE HERBERTS AT THEIR PLACE OF BUSINESS
"We're realizing a dream"

in a wheelchair, does much of the selling and performs the radio, television and small appliance repair work.

CHEERFUL, ENERGETIC Mrs. Herbert, who says she's "allergic to wheelchairs," stands much of the day because of a hip fusion which makes it difficult for her to sit for any length of time. She can walk short distances with the aid of crutches, handles the cash register and bookkeeping duties.

Despite these handicaps, the amiable couple has found no real difficulty in operating the store. "We've been very pleased with business so far," Herbert revealed. "We quite often let the customers serve themselves and it seems to be working out. We've found the customers to be extremely patient and cooperative."

"Our only pet peeve is sympathy," Mrs. Herbert said.

The couple has hired a high school boy to come in several times a week to restock the shelves and clean up. The boy also performs heavy work that needs doing and which they can't do.

THE STORE, which has a $5,000 inventory, handles appliances, sporting goods, paints, automotive supplies and hardware.

Herbert, who has become adept in the repair of electrical appliances, worked in the back shop of the store as a repairman for two and one-half years before deciding to purchase it. He wasn't married then, but he discussed the proposition with his wife-to-be. They thought it over for a long time before making a decision.

"We had some serious misgivings, what with small businesses having as much trouble in the country as they are," Herbert says. "But we decided to take a gamble—and here we are."

Not only did the couple launch their business operation this spring, but they also became man and wife after a courtship of more than eight years. They had a June wedding in wheelchairs in Amity Lutheran Church.

The Herberts have made great progress since spinal polio struck. Herbert, who was bed-ridden for 14 months after contracting the disease in 1927, recovered from the effects through physiotherapy treatments. He had no surgery.

Mrs. Herbert, who had a more severe case of polio, was bed-ridden for over four years. She took Sister Kenny physiotherapy treatments for two years and then underwent surgery when it was determined that she had suffered complete loss of muscular control in some areas.

Orthopedic surgery, whereby still useful muscles were transplanted to areas where muscles were destroyed, made it possible for her to move around more normally.

In all, she had surgery on her thumbs, right shoulder, hips and both ankles. It was a long, discouraging road at times but she kept a strong will pointed toward eventual recovery.

"DURING THOSE long periods in hospitals, I would frequently listen to Lutheran church services on the radio and then in later years, on television. Those services meant a lot to me and helped me to keep an optimistic attitude toward life," Mrs. Herbert said.

"One thing our experience has done for us," Mrs. Herbert explains. "We appreciate being able to walk much more than the ordinary person. The ability to walk and to perform normal actions is a wonderful gift, even if most people take it for granted."

Religion has played a major role in the recovery of the courageous couple. Today, despite their partial handicaps, the Herberts are looking forward optimistically toward the future. Says Mrs. Herbert: "Our goal now is to keep that front door swinging and the cash register ringing. We feel confident that we can do it."

BY SHEER GRACE, God will not permit us to live even for a brief period in a dream world. He does not abandon us to those rapturous experiences and lofty moods that come over us like a dream. God is not a God of the emotions but the God of truth. Only that fellowship which faces such disillusionment, with all its unhappy and ugly aspects, begins to be what it should be in God's sight, begins to grasp in faith that promise that is given to it. The sooner this shock of disillusionment comes to an individual and to a community the better for both.

Dietrich Bonhoeffer: LIFE TOGETHER (translated by John W. Doberstein, Harper)

FIVE MAKE A FAMILY

Father and Son Day

EXPERTS IN FAMILY relationships advise *some* co-operative family activities and togetherness. They also advise that the parents or one parent do something special with *one* child from time to time. The aim is to let each child feel that he is an *only child* for a day.

I think Dan and I carry out both these bits of advice fairly well. As well as possible, when we remember that our children are growing up and parent-child activities decrease in proportion to the age of the child. Karen, Pete, and Sue—each has his own friends, activities, social life, interests. Still—we hang together as a family group quite successfully.

IN THE PAST MONTH, we gave Sue her day with Dan and me when we took her to Mayville to a county fair, complete with amusement rides and a side show. I spent a day in the city with Karen, shopping for school needs and having our lunch at a restaurant that has a lunch-hour fashion show. And Dan escorted Karen to a father-daughter supper that the business club held.

"Well . . . gee . . . I haven't had anyone spend any time on *me*, recently," Pete said critically. I had just announced that Sue and I were going to a flower show and tea that week.

I looked guilty. So did Dan. I thought over the summer months. I realized that neither of us had made a special treat for Pete. He seems so self-sufficient, always busy, always bustling off to Scout meetings, to camp, to baseball, to the pool or beach with his gang.

"What did you have in mind?" Dan asked. He and Pete and I were on the terrace Sunday afternoon. Karen had gone to Alice Anderson's after church. Sue was at a neighbor's house. The three of us were leafing through the Sunday papers and yawning.

"Oh, I didn't mean anything . . . just talking." Pete didn't want to criticize, but obviously he felt slighted.

DAN AND I looked at one another. He had a day off next week, and he and I had planned to wash the basement walls. I knew what he was thinking. Which was more important. . . . Pete or the basement walls?

I made the choice for Dan. "Pete . . . you must have read our minds. Your father has a day off next week. I've been telling him he should spend it outdoors. Fishing . . . maybe . . . or a drive to that new state park we liked so much . . ."

"All of us?"

"Oh no. Your sisters will be busy that day." I spoke as if I knew their plans but I could already hear wails from Sue who doesn't like to be left out of trips.

"Just you and Pop and me . . . ?"

"Just you and your father," I said firmly. "I'm busy, too."

"Say! What fun." Pete turned to Dan and I was forgotten. Dan gave me a wink and I knew he appreciated the rearrangement of his day.

"We ought to leave early," Pete said. "About five."

Dan groaned. "That's my day off. Let's leave at nine, after breakfast."

"Because the littlest things upset my nerves, my doctor started me on Postum."

"Spilled milk is annoying. But when it made me yell at the kids, I decided my nerves were too much on edge.

"When I saw my doctor, I told him I also hadn't been sleeping any too well. Nothing wrong with my health, the doctor said after the examination. But perhaps I'd been drinking lots of coffee? You see, he told me, many people can't take the caffein in coffee. I ought to try Postum, he said. It's 100% caffein-free—can't make you nervous or keep you awake.

"You know, it's true! Since I changed to Postum I do feel calmer and sleep better! Can't say I enjoy spilled milk—but trifles don't really upset me any more!"

Postum is 100% coffee-free

Another fine product of General Foods

"Never knew a man yet who'd make his own breakfast if there were a woman at hand to do it," I said, talking to the trees.

"All right . . ." Pete ignored me and accepted the late start. "It only takes an hour to drive there."

"Where?"

"Where we're going."

"But *where* are we going?"

"To that state park. You said you wanted to go."

"Your mother said I wanted to go—but I'll accept her destination. What are your plans for the day?"

PETE WAS READY. "Hamburgers . . . Mom has a pack in the freezer . . . and there are grills there. . . . Buns, we can buy them on the way. . . . Sodas, potato chips, bananas, cookies, anything we see around the kitchen . . ."

I resolved to be on hand when the lunch was packed. Otherwise Karen and Sue and I might find ourselves eating at the cafeteria. "I'll make coffee, Dan," I promised. I know his opinion of sticky, sweet soda pop.

"Will you let me fish?" Dan asked. "Or do I have to play baseball all day?"

"I'll put my ball and bat in the car. And my football, too. You can't fish *all* day."

"Oh, can't he?" I asked a bit satirically. I remember days when Dan has fished all day. But then, I read, napped, sunbathed all day. Each to his own taste.

"We'll hike, too," Pete promised. "You didn't climb that cliff at the end of the park. Tough going!"

"I'll make two jugs of coffee," I said. "You'll need energy for that mountaineering."

PETE OUTLINED a few more details and then went off whistling. "I suppose he's already putting his ball and bat into the luggage compartment," Dan said. "I *am* growing old. I used to think an afternoon of baseball practice with my son was fun!"

"Cheer up! You can lead him into other, calmer activities."

"But Pete's one-track when it comes to baseball. And now the football season's starting. Last time I kicked his football I thought I'd sprained my ankle."

"Father and son day," I murmured. "But you owe it to Pete. I'm glad he reminded us. Perhaps we *have* paid more attention to Sue and Karen."

"Perhaps we have. But girls have to be escorted around a bit more than boys. Take yourself. Tonight I'm taking you to an ice cream social at the museum. Monday I'm taking you to the dentist. Tuesday I'm taking you to the supermarket. Wednesday I'm taking you to the library for a load of books. Thursday . . . that's the day I go with Pete."

"You make my life sound so exciting. A man everywhere I turn. That's why I felt I must be generous and let Pete have you for a day. After school is well underway, I thought I'd take him and one pal to the city to the aeronautics and space exhibit that opens this fall."

Dan flopped full-length on the glider that Pete had vacated. "In the meantime, let's enjoy our Sunday afternoon peace. Pull your chair closer and talk to me."

THIS UNIVERSE was always unsafe, and those who demand a watertight security are a terrible danger in any period of history.—HERBERT BUTTERFIELD in *International Conflict in the Twentieth Century*

VESPERS (PART 5) — RESPONSORY, SERMON AND OFFERING

UNLIKE THE LITURGY with its twofold emphasis of sermon and sacrament and which was customarily appointed for the morning, the Hours—or minor services—were regarded as services appropriate for extra devotion at certain times during the day. These had their emphasis in the singing of the psalms, reading of the Bible, and offering of prayers.

In the Middle Ages with a schedule of Hours assigned to seven distinct times during the day, it was important that these services not become too lengthy. Yet, as so often happens, it soon became the custom to embroider the form with all sorts of additions.

ONE OF THESE was the Responsory. As far back as the ninth century there was an intricate pattern of sung response to the lessons which were read at the Hours. This system is, in large measure, much like the one employed in the Responsories of the SBH (*pages 149-152*). It has four parts. The first is verse or verses and is known as the Responsory proper. The second section is known as the Verse (hence V. preceding it). The Verse is so arranged as to be properly used after any one of the other three parts of the whole Responsory.

Part three is the first line of the Gloria Patri, while the last section is simply a repeat of the second section of the Verse. Sounds confusing, doesn't it? But when you recall that the Responsory, like the Introit and the Gradual of the Service, is the liturgical anthem of Vespers, it makes sense. And if our choirs sing anthems, it would be a lot better for them to sing the Responsory than some of the ditties that masquerade under the name of anthem.

The rubrics provide that "after the Lesson a Responsory or a Hymn may be sung." This in itself is an improvement over the scheme employed in the Middle Ages when a Responsory had to be sung after every lesson. With sometimes eight and nine lessons in those days, the service might become quite long.

THE NEXT RUBRIC may surprise some people. In the Service a companion rubric says: "Then *shall* follow the Sermon." A sermon is required in the liturgy. Not so with the Hours. Here, in Vespers for example, the rubric says only that "A Sermon or brief Address *may* then follow." (Italics in both cases added.)

To Lutheran eyes this may seem strange, particularly when it is recalled that Luther at one time said something about the people not coming together unless the Word was preached. It should be remembered that the Hours developed in the monasteries and were regarded as "prayer services" for men and women who had other duties and who had no doubt attended the liturgy earlier in the day.

Remember too that Vespers is an extra service; one that a person attends who has also been to the liturgy in the morning. Yet the fact that this rubric provides for a sermon if it be desired is adherence to the principle of Luther that the Word should be preached at all services.

HERE WE ARE up against a practical problem. Sermons aren't something that

the pastor, if he is worth his salt, whips up on the spur of the moment. Many pastors tell me that they begin to think about next Sunday's sermon the minute they leave the pulpit on a Sunday morning. There are the long hours of reading, studying, and writing. Politicians may have their ghost-writers and their teleprompters, but not the pastor. If he wants to get his message across to his people, and what pastor doesn't, he has to work.

In many congregations there is more than one service on a Sunday morning. The reason for this is that the building is too small to accommodate the entire congregation at one time. Since most persons coming to the early service will not come to the later service, the pastor feels at liberty to repeat the sermon. There's nothing wrong with this. But what is the pastor, whose life today is an endless round of calls, meetings, and appointments, to do if he must prepare a sermon for the Sunday morning services and another for Vespers?

A man has just so many hours a week. Something will have to give. If he prepares a second sermon, his visiting and other duties may suffer. If he tries to do all that he did previously and still attempts to preach at Vespers he may find that it were better had he stayed out of the pulpit on Sunday evening. If we want to restore Vespers what shall be done?

I DON'T FEEL that a sermon is necessary at Vespers IF the people are closing the day at church as they began it. They have heard the Word preached and Vespers becomes what it was meant to be, a time for evening prayer and praise. If, however, people tend to come to Vespers INSTEAD OF the Service with its sermon just because Vespers is shorter, it would be necessary to preach at Vespers.

Another solution is possible. Instead of requiring that the pastor preach a sermon at Vespers, let the parish conduct study class in Bible or church doctrine history. Vespers would then be conducted in the church and at its conclusion the worshipers could gather in a room in the parish building for their study.

Such a plan would provide for those who wish time for evening meditation. It would also be invaluable for the further understanding of the faith.

Notice too that it is not necessary that the sermon follow the lessons and the responsory. The rubric on page 276 says that as an alternate the sermon may follow the Benedicamus, and thereafter follow a Collect and the Benediction.

IF THE PERMISSIVE use of a sermon at Vespers is confusing, consider the rubrics which pertain to the offering. For any person who thinks that "all they do in church is pass the plate," hold on a minute! At the Service (and remember that this is properly the full service of sermon *and* sacrament) the offering is required: "Then *shall* the Offering be received . . ." (page 5). At Vespers one finds this: "The Offering *may then* be received . . ." (page 143). But search throughout the entire order for Matins and you will find no mention of the offering. How come? One time they want it, another time perhaps, and a third service doesn't even bother. Why?

Remember that at one time in the church's history the offering was not the pile of envelope-filled brass plates we see teetering on the altars today. The offering originally consisted of the gifts of the people, money included among other items, but prominently in evidence and necessary to the continuation of the service, bread and wine.

This meant that the act of giving had a symbolical as well as functional mean

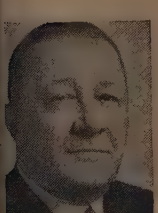
When a person brought his gift, no matter what, he regarded it as a symbol of himself which once offered to God would be used by God through the church to be the vehicle of God's grace in the world. Foodstuffs fed the poor, money continued the work of the church, and bread and wine became Body and Blood.

Thus a Christian made his offering at the liturgy or the eucharist, not at the other services. The church was not interested in "hitting the pocketbook" every time a man came to church. Why then in the SBH do we have the peculiar situation described above? I suspect it's because that while those who came to Vespers may not have come to the Service, perhaps because they worked, it was assumed that since Matins and the Service were sometimes in past history joined as one service, no offering was deemed necessary at Matins.

I think we need to restore the ancient symbolism of the offertory to our liturgy. For that reason I feel that we might eliminate the offering from Vespers. Certainly if the people have been to the Service they have made their gift. Why ask for more, particularly if they've done what we expect them to do, their best? A plate can still be set in the narthex for those who wish to make an additional gift, and this can be brought to the altar at the next celebration of the liturgy.

(*To be continued*)

—EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Impering

Question: My wife's father and other are spoiling our children and ining my disposition. We drop in to see m about once a week, and every time y give something to both children. eir gifts are not knickknacks, but ger items, such as articles of clothing, oks, and school equipment. We can er go there without the gift-giving. The whole business annoys me. They m to want to take over my responsilities, and they refer to the kids as ur children." I am able to buy everyng they need, and I have always done except to avoid duplication. They also overdo the giving of toys. The youngsters have so much stuff that they no longer have much appreciation.

All of this excess, I think, is harmful to the youngsters. The grandparents, however, contend that they love the children so much that they want to do things for them. My mother-in-law has a job outside her home, largely to get money to pamper our children.

Reply: You might accomplish something by cutting down on the number of visits, but it is doubtful. Or you might get the grandparents to think it over soberly by having some respected man or woman talk to them about the problem, but there is no certainty about it.

It appears that your best procedure, though a difficult one, will be to have a serious-minded, but good-humored, conference—a four-cornered one. Express your appreciation. Assure the older folks that you feel most kindly about the whole matter, but put your

objection in the form of a question: Do you think it is good for the children to receive so many gifts and to have so many more things than most other children?

Then the whole matter can be discussed. It is possible that a good conclusion may come out of this interchange. Could you not also have your wife put in a secret plug for you—that you would like the privilege of doing proportionately more for them, that you feel dispossessed or undercut? If they insist upon no reduction, suggest as a substitute that they put a good share of the money into a fund which will be available to help with the children's education. This sort of procedure will be Christian in spirit.

Parents and marriage

QUESTION: Alfred dropped out of school two years ago and married a girl of questionable type. Myra has some good qualities, but just about as many of the other kind. He went with her long enough before marriage to have known her well, but he seemed to ignore all the danger signals. He brought her to our house only two times during their courtship, and then she came only because he persuaded her to come. Her way of life is very different from ours.

The past year and more have been a period of domestic "civil war." Myra wants no children, resents the occasions when Alf brings her home, is impolite when here, wants a lot of night club life, drinks and smokes, and says she dislikes homemaking and cooking. She has attended church only three times since the wedding—thinks religion is a make-believe. While she was employed before marriage and still works part time, she seems to have no appreciation of money —throws it around carelessly. Now Alf comes home alone, disappointed, disillusioned, but still quite opinionated. He talks about separation or divorce.

REPLY: Freedom is an obsessi with some young people. Some rese any suggestions or counsel. Pare ought to be consulted and their advi should receive honest consideratio In many lands parents play a maj part in the selection of marriage pa ners; in others they actually make t decision. In this country we are f removed from that kind of practice too far. It would be more conduci to wholesome, successful, happy al ances if parents could take a larg part in selecting partners. It would a real boon to many young peop but an excessive idea of freedom h been built up in the thinking and at tudes of youth, so their tendency a desires are to reject any parental "i terference." Under these conditio parents can accomplish most by co ditioning their boys and girls to cauti in making decisions and helping th to know more about marriage, respo sibilities, desirable personal traits, ch acteristics to be avoided, and ideals be cherished long before they a actually interested in romance.

If fathers and mothers will cultiv in themselves wholesome, attract qualities they may lead their childr to choose friends and possible ma with similar traits. They can also deavor early to establish confiden relationships with their children.

Alf and Myra, however, are alrea in trouble. They need on-the-spot gu ance. It is possible that they can helped, but only if both desire h enough to co-operate with an advis and will work hard on bringing ab a unity of purpose.

BOOKS

WHAT OTHER PEOPLE BELIEVE

The History of Religions. Edited by Mircea Eliade and Joseph Kitagawa. University of Chicago Press. 163 pages. $5.

In a time in which ancient religions are resurgent and in which men of Asia, Africa, Europe and America are struggling to understand each other in a revolutionary age, the theological faculty of the University of Chicago is to be congratulated for having sponsored the publication of some essays dealing with the methodological problems of the science of the phenomenology of religion.

In this collection of essays dedicated to Joachim Wach, one of the renowned initiators of the descriptive, systematizing science of religious phenomena, a number of internationally known scholars have made significant contribution.

They all strive to do more than describe and compare the various religions. They discuss cult and custom, myth and dogma, and religious experience in a comprehensive unifying sense. They show that the religious experience is the presupposition to cult and dogma. But it does not have priority over cult and dogma.

Behind the attempts of analyzing methods are the serious efforts of being truly empirical and scientific in research, but at the same time realizing that one can never free oneself from one's methodology but only recognize it. This is scholarly insight in the best tradition.

The writers are all aware of the threatening danger of this science which is the temptation to succumb to a method of associate gathering together of materials or a mechanical collection of parallels. The justification for the publication of this methodological study is precisely the threatening danger, to overlook the particular meaning which a given whole religious and sociological structure impart to the particular phenomena.

Exactly because of the realization of the threatening danger as well as the obvious justification of establishing the position of this science, the writers have made a tremendously successful attempt at integrating both the historical and systematic aspects of all forms of religion. It will pave the way for a new type of "natural theology" which is necessary if the specific Christian confrontation with other cultures will become more successful.

N. ARNE BENDTZ

Rock Island, Ill.

CHRISTIAN AND MUSLIM

Sandals At The Mosque—Christian Presence Amid Islam. By Kenneth Cragg. Oxford University Press. 160 pages. $2.75.

Anglican Canon Cragg, one of the leading Islamicists of our day, has for some years conducted a personal mission to Muslims on behalf of the Near East Christian Council. The present volume reflects many of the insights and approaches gained in that activity. Cragg's view is that the most effective Christian witness to the non-Christian comes not from argumentation and intellectual refutation (though these may have a place in the scheme) but from identification and an irenic *presence* in the world.

Love, humility and the will to service proceeding from the cross are key motives in every genuine confrontation of Christians with non-Christian individuals. This does not mean the abdication or compromise of loyalty to Christian truth. It merely means that the *mode* of our witness is of equal importance to its *content,* a consideration frequently disregarded in past polemics.

Despite his concern with the ethical aspects of Christian witness, Cragg shows himself to be equally a master of the technical aspects of Islamic study. Part I of the essay consists of the author's translation from the Arabic of a Muslim New Year's sermon, introducing us to the interior thought life of an average Muslim.

Part 2, entitled "conditions of inter-religion," points to common religious and cultural factors on the Muslim and the Chris-

tian side. Part 3 attempts to restate the Christian doctrine of the kingdom of God in a form relevant and intelligible to Muslims. What the author has to say about the Christian religion is no less pertinent than what he says about Islam. Those who prefer to see theology shaped by an active confrontation with the world as it is, rather than drawn from hallowed historic moulds, will appreciate this book.

Maywood, Ill. JAMES A. SCHERER

APPRAISING BILLY GRAHAM

Billy Graham. Revivalist in a Secular Age. By William G. McLoughlin, Jr. Ronald Press. 269 pages. $4.50.

Billy Graham is not a great influence in the change now taking place within American Protestantism, but he is an important symptom of this change, says the author.

Protestantism has made a number of major shifts in theological emphasis and evangelistic strategy in adapting to the changing American scene, which McLoughlin has carefully described in previous books (especially *Modern Revivalism*). One of these changes has been underway since 1945. Billy Graham came as a catalyst in this movement.

Dr. McLoughlin works in a scholarly rather than journalistic manner, with full respect for the historic importance of revivalism in American religious development. He is objective and thorough in gathering data and pronouncing judgments. Also he writes clearly and vigorously.

Essential facts of the Graham career, analysis of the Graham theological position and social attitudes, and description of the techniques of the Graham crusades are set forth. This book is an important contribution to current American church history.

G. E. R.

INTRODUCING MARTIN BUBER

Martin Buber: Jewish Existentialist. By Malcolm L. Diamond. Oxford. 240 pages. $4.50.

Fifteen years ago Martin Buber was virtually unknown in the English-speaking world. Today, amid a growing list of translations of his books and studies of him, he has become one of the most celebrated of the "existentialist" philosophers, exerting "a greater influence on Christian than on Jewish thought."

Dr. Diamond of Princeton University has written a sympathetic and yet critical study of Buber. He traces the formative influences in his life, and dwells on the effect of Hasidism, or Jewish pietism, with its "hallowing of the every-day." Diamond emphasizes Buber's dialogic position in discussing his understanding of scripture and the Word of God, the mission of Judaism, and Jesus.

Martin Buber is most popularly known for his formulation of the I-Thou and I-It categories of interpersonal relationships. These categories are adaptations from Ferdinand Tönnies's *Gemeinschaft und Gesellschaft*. Buber uses this framework of categories to approach all elements of human expression. "Relevance to life-experience is a cardinal point of Buber's philosophy." His emphases on the "every-day" as the proper sphere for religious expression, the integral character of human personality, the striking possibilities in the I-Thou frame of reference, and his tenacious perch on what he calls the "narrow ridge" between false alternatives, are stressed by Diamond.

But Buber should be studied critically, for even his famous I-Thou category of dialogue is developed from a distinctively Jewish approach.

This is not the most comprehensive work available on Buber, but what it lacks in coverage is compensated for in that the author is willing to grapple with Buber instead of being content to summarize. Prof. Diamond does not draw our conclusions for us, but he guides our thinking into interesting and vital channels. Here is a balanced and profitable introduction to Buber.

Central Seminary WESLEY FUERST

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the 12 ULPH branch stores.

protestant . . . catholic . . . politics

In the long-continued cold war between Protestants and Roman Catholics, small groups sometimes come out between the battlelines carrying white flags. They discuss whether a truce is possible. Nothing much comes of these meetings. The truce-seekers go home and write books.

Sophisticated, highly educated individuals engage in such talks. Most of the fighting folks stay behind the lines, lobbing firecrackers at the foe according to traditional practice. Some of these individuals also write books.

This year in the U.S. the combat is warming up, due to the Kennedy-Nixon contest. Some writers who choose to be neutral in the church war have tried to analyze the situation with scholarly impartiality.

Among recent books dealing with Protestant-Catholic tensions are:

RELIGION AND POLITICS. Edited by Peter H. Odegard (*Oceana Publications. 219 pages. $5*). "Can or should a Roman Catholic be elected president of the United States?" Professor Odegard doesn't try to answer the question he asks. He presents writings of a score of Americans from Thomas Jefferson in 1779 to *Time* magazine in 1960) to help the reader arrive at his own answer. Elmo Roper is quoted as estimating that 4 to 8 per cent of the Protestants in the U.S. would forsake their usual party loyalty to vote against a Roman Catholic for the Presidency. Much space is given in this book to the 1928 campaign, including Al Smith's lengthy letter in the *Atlantic Monthly* of 1927 and the Charles C. Marshall letter to which it was a reply.

Paul Blanshard's point of view is described in a chapter from his book, *American Freedom and Catholic Power*, followed by an answering chapter from James M. O'Neill's book, *Catholicism and American Freedom*.

This book, a project of the Eagleton Institute of Politics at Rutgers University, presents a cross-section of opinion on an intriguing problem. It merely mentions, without probing in depth, the possibility that decisions on election day are determined by "unseen, often unconscious, motives, impulses, obsessions that grow from deep psychic hungers we only dimly understand."

A ROMAN CATHOLIC IN THE WHITE HOUSE. By James A. Pike (*Doubleday. 143 pages. $2.50*).

Before James Pike was an Episcopalian and a bishop he was a Roman Catholic and a lawyer, so he has unusual background for writing about church and state. He hopes no reader will say "that because of this book he will not vote for a Roman Catholic for President." But he sums up convincing evidence against summoning a Roman Catholic to the White House.

The religion of a candidate is only one point among many to be considered, says Bishop Pike, but it is an important point and should be discussed frankly. He explains the official Roman Catholic doctrine of the authority of the church over the consciences of its communicants and investigates U.S. political questions on which the church might wish to exert influence on one of its sons in the White House.

A few theologians of the Roman Catholic Church, Bishop Pike says, want their church to accept the principle of separation of church and state. Many Roman Catholic laymen (including John F. Kennedy, no doubt) desire this, but have had no encouragement from the Vatican.

A PROTESTANT SPEAKS HIS MIND. By Ilion T. Jones (*Westminster. 237 pages. $3.95*).

Dr. Jones warns vigorously regarding election of a Roman Catholic to the U.S. presi-

dency. "With free access to the president, at least through his confessor," Dr. Jones writes, "the staff of the Roman Church, already efficiently in operation and well equipped and disciplined, would have opportunity to press for preferential treatment in ways not hitherto opened to it. Should a Roman Catholic president hesitate to use the powers and privileges of his office to do something requested by his church, the church would have authority to command him to do it."

Protestants are advised by Dr. Jones to "engage in political action in a way and to a degree they have not heretofore done" in averting a Roman Catholic take-over. "Let Protestants," he says, "dare to be Protestants."

THE RIDDLE OF ROMAN CATHOLICISM. By Jarsoslav Pelikan (*Abingdon. 272 pages. $4*).

Prof. Pelikan says little about a Roman Catholic in the White House, but thinks Catholicism should "surrender its attachment to a church-state system that is dead, and look instead for a new and dynamic relationship to the modern secular state." This is only one point, though, in a book which is a wide-ranging analysis of basic Roman Catholic doctrine and practice.

The concept of authority in the Roman Church, the sacramental system, the cult of the Virgin Mary, Thomistic philosophy, and liturgical practice are interpreted skillfully and briefly. It is unlikely that any other Protestant in America (Dr. Pelikan is a Missouri Synod Lutheran) has ever written such a competent critique of Roman Catholicism.

The Reformation was 1) necessary, says Dr. Pelikan, but was 2) tragic. The Catholic Church greatly needed the witness of the Reformers, and suffered serious loss in not heeding them. There is no clear road back to the unity of the church, but separation is an unhappy burden for both sides. Protestants have important things to learn from Catholicism ("a comprehensive world view," "inclusive appeal to all social classes," "sacramental worship").

AMERICAN CATHOLICS: A Protestant-Jewish View. (*Sheed & Ward. 235 pages. $3.75*).

A Roman Catholic publisher asked four Protestants and two Jews to describe candidly the Roman Catholic Church as it appears to them. The Protestants are Stringfellow Barr, Marty E. Marty, Robert McAfee Brown, Allyn P. Robinson; the Jews, Arthur A. Cohen, Rabbi Arthur Gilbert. These are all articulate and knowledgeable individuals, and they took their assignment seriously.

Dr. Barr is concerned about anti-intellectualism within American Catholicism. Dr. Marty wants theological conversations between Protestants and Catholics. ("In the past Protestants and Catholics have been involved in successive monologues.") Dr. Brown believes a new Roman Catholic position regarding church and state is emerging, and would like discussion on this subject. He also would like Roman Catholics to be somewhat critical of their own church.

It's unlikely that Roman Catholics have paid much attention to this image of their church which is reflected in a Protestant-Jewish mirror. The book has good insights, though, for kindly minded Protestants who wish to investigate the situation.

WE ARE CATHOLICS NOW. Edited by Karl Hardt (*Newman. 223 pages. $3.95*).

What may happen to some Protestants who become involved in dialogue with Catholicism is described here. Four Lutheran pastors in Germany who became Roman Catholics in recent years tell their stories. They engaged in the *Una Sancta* conversations which began between the two confessions in Germany during the Hitler period, and were much influenced by the Protestant High Church Movement.

The four men, Rudolf Goethe, Heinrich Schlier, Georg Klunder, and Martin Gibner vary considerably from one another in the ways they tell their stories, but all seem to have been shattered by experiences during World War II and greatly desired refuge in some convincing authority which could restore their security. G. E. R.

South Carolina's newest ULCA congregation is shown at organization service in Spartanburg

Church of Holy Communion Organized at Spartanburg

By WYNNE C. BOLIEK

COLUMBIA — A total of 138 persons attended the organizational meeting in Spartanburg when the Church of the Holy Communion became a congregation. At the morning service six adults were baptized, four were confirmed, and nine children were baptized. The Rev. Luther H. Jeffcoat is the mission developer.

PROGRESS is being made in the mission at James Island (Charleston). The Rev. Paul-ton L. Boliek is mission developer. Plans are being made to hold the first service early in September.

Project in West Columbia

GROUND WAS BROKEN July 24 for the first unit of the new plant for the Church of Our Saviour, West Columbia. The service was led by Pastor Virgil A. Cameron, the sermon was given by Dr. Karl W. Kinard, synod president. The congregation has purchased the materials and received bids for heating, plumbing and electrical work.

NEW PARSONAGE of Colony Church, near Newberry, was dedicated July 31. The Rev. J. A. Dunlap is pastor. President Kinard spoke.

NEW PARISH BUILDING of Bethany Church, near Newberry, the Rev. John A. Sanders, pastor, was also dedicated. President Kinard spoke.

DEDICATION of the new parish building July 10 was an occasion marking progress for a rural congregation, St. James' Church, Newberry. The Rev. Alvin Haigler, pastor, was in charge. The message was by Dr. Kinard.

Luther League Anniversary

FIFTIETH ANNIVERSARY convention of the Luther League of South Carolina was held at Newberry College, Aug. 14-17. A pageant depicting the League history was presented on Sunday.

Officers elected: Fred C. Williams, Fairfax, president; Miss Barbara Frick, Greenville, vice president; Miss Elma Jean Piester, Newberry, secretary; Miss Georgia Livingston, Columbia, treasurer.

Pastor Ralph R. Hellerich of Philadelphia was the official representative of the Luther League of America.

The anniversary banquet was held on Monday evening. Dr. Charles J. Shealy, first president of the Luther League, cut the anniversary cake. Dr. Carl B. Caughman, a former president, was the speaker.

THE REV. RAYMOND BOST has assumed

SOUTH CAROLINA . . .

his duties as professor at the Lutheran Theological Southern Seminary, Columbia. He recently completed graduate studies.

THE REV. GEORGE W. KINNAMON has accepted a call to be assistant pastor and director of religious education at St. John's Church, Orlando, Fla. He is a recent seminary graduate and was ordained June 19 in his home church, St. James', Sumter.

RECENT INSTALLATIONS: The Rev. Donald R. Poole at St. Stephen's, Lexington, July 10; the Rev. Robert M. Weeks at St. Michael's, Irmo, July 17; the Rev. Ernest T. Burns, Ehrhardt Parish, July 17; the Rev. J. Gordon Peery at St. John's, Clinton, July 31; the Rev. Otto Reenstjerna in Nazareth-Providence Parish.

NORTH CAROLINA

Luther Leagues Assemble In Greatest Convention

By FRANK K. EFIRD

SALISBURY—More than 450 delegates and visitors attended the annual convention of the North Carolina Luther League at Lenoir Rhyne College Aug. 3-6. This was the largest number the leaguers ever had in full-time attendance at a convention and the first time the convention has ever met as long as four days.

There were over 925 at the banquet on the college mall. More than 1,300 applied for tickets.

Four adults filled key positions. The keynoter was the Rev. Gustave Wedemeyer, Rochester, N. Y.; chaplain, the Rev. Benjamin Bedenbaugh, Columbia, S. C.; recreation co-ordinator, William Hauser, Youngstown, Ohio; and dean, Ray Cline, Concord, N. C.

Officers elected were: Elizabeth Herion, Mt. Pleasant, president; Fred Archer, China Grove, vice president; Karen Rawling, Salisbury, recording secretary; Judy Davis, Kannapolis, statistical secretary; and David Eshelman, Charlotte, archivist.

Wendy Brohoff, retiring League president, hands gavel to successor, Elizabeth Herion

League leaders considered the most significant action of the convention the decision to become affiliated with the United Christian Youth Movement, an organization sponsored by the North Carolina Council of Churches. Negotiations have been carried on with the Movement by the League executive committee for about six years.

The convention theme was "Jesus, Joy of Living." Fourteen workshops dealt with various facets of Christian life and work for young people.

Synod Growth Below Average

A STATISTICAL STUDY for the years 1950-1960 shows the synod has not maintained the pace of the United Lutheran Church in its growth. Baptized membership increased 24 per cent compared with the ULC growth of 27 per cent; confirmed membership growth was 21 per cent compared with the ULCA's 22 per cent; and the communing membership increase was 25 per cent and the ULCA's 30 per cent.

Another study reveals that 11,002 or one-fourth of the synod's 41,385 confirmed members do not commune. This would be enough to organize 183 mission churches

e synod has 183 churches. These studies re made by Dr. E. L. Misenheimer, Jr., istant to the synodical president.

ABOUT 300 PASTORS and laymen from 112 ngregations attended the annual steward-p-evangelism school at Lenoir Rhyne Col-e Aug. 12-13.

DURING THE LAST seven years, 368 cor-rations, foundations, partnerships, and in-viduals contributed $1,257,906 to the rth Carolina Foundation of Church Re-ed Colleges. Lenoir Rhyne is one of the colleges in the foundation.

ONE CONGREGATION in the synod has al-dy paid its 1960 apportionment in full. w Jerusalem Church, Lexington, headed Pastor Clarence Sifford, paid its benev-nce early in July.

NORTH CAROLINA Lutheran Scouts held ir ninth annual retreat at Lutheridge, g. 19-21.

FLORIDA

Florida Educators Defend Bible Reading in Schools

CLEARWATER, FLA.—The Florida Education Association adopted a resolution opposing any move to deny the youth of the state daily invocation of God and the observance of religious holidays in the public schools.

"Such practices are evidence of belief in the Almighty God," the directors said. "Such belief is the reason for founding and the cornerstone of strength for the American nationality."

The action came in answer to a suit pending in the Dade County circuit court. A group of persons has asked the court to stop Bible readings and to forbid observing religious holidays in the county schools.

KAS-LOUISIANA

aymen Coached to Lead Synod's Fall Stewardship Drive

By DAVID F. COOPER

USTIN — The synod's stewardship com-tee launched its fall promotional pro-m with an intensive training session at np Lutherhill, Aug. 20, for 37 picked men. They were then teamed up for an ry-congregation visitation between Sept. nd 14.

Synod's Forward March" is an adapta-, on a synod-wide basis, of the congre-onal Parish Life Advance Now program. general committee, headed by Dr. H. C. sington, of San Antonio, launched the program by premiering an original color strip and tape telling the story of the od's "Forward March."

he film, giving a visual record of the od's achievements through the years in areas of home missions, parish educa-, evangelism, and administration, de-ps also the broad scope of the synod's e in the work of the whole church, and ents the challenge of the immediate re.

The film became the discussion center for promoting individual congregational commitments to a record synodical budget for 1961, coming to a total of $215,618 in Part I, and $243,218 in Part II.

Each congregation will have a copy of the film for its own fall stewardship program.

Conrad Addresses Luther League

MORE THAN 230 young people and their leaders gathered at Redeemer Church, Houston, Aug. 13-14, for the 40th annual meeting of the Texas-Louisiana Luther League.

Dr. F. Leslie Conrad, former executive secretary of the Luther League of America, now pastor of St. Luke's Church, Richardson, Texas, spoke on the convention theme, "Jesus, Joy of Living," at the annual banquet.

Kenneth Albers, of First English Church, Austin, was elected president; Gayle Puttcamp, of Houston, vice president; Sophie Stubbs, of Victoria, recording secretary;

Synod Convention Notice

Michigan Synod will hold a special session Sept. 13 at 11 A.M., at Camp Ohiyesa, Michigan. Purpose is to consider recommendations of the executive committee relative to purchase, financing and other matters related to a proposed camp site near Fairview, Mich., for joint JCLU camping.

TEXAS-LOUISIANA . . .

Janet Berg, of Austin, corresponding secretary; Mark Cooper, of Austin, treasurer; and Jerry Streit, Houston, reporter.

UNITED LUTHERAN CHURCH WOMEN will hold their first hotel convention in their 34-year history at The Driskill, in Austin, Sept. 27-29.

Sister Marian Maurer, field secretary of the Board of Deaconess Work, will be the principal speaker. A special address will be given by Dr. Dietrich Ritschl, of Switzerland, now guest professor at Austin Presbyterian Theological Seminary.

UNITED LUTHERAN CHURCH MEN'S convention is set for Oct. 29-30 at St. Mark's Church, Cuero.

Corpus Christi Building Started

THE FIRST UNIT of a $200,000 church plant for St. Timothy Church, Corpus Christi, ultimately to consist of a sanctuary, small chapel, offices, a fellowship hall and educational space, began with ground-breaking on July 31. Pastor J. Ernest Messer conducted the services.

Of contemporary design, the first unit will include a chapel, and five classrooms, to be erected at a cost of about $45,000.

GRACE CHURCH, Houston, the Rev. David F. Conrad, pastor, recently completed a renovation and building expansion program at a total cost of $60,000. Seating capacity of the sanctuary was doubled. Distinctive chancel additions were made. In the south transept are three unusual art glass windows featuring Luther translating the Bible at Worms and nailing the 95 Theses.

Inez Church Adds 21 Members

EMMANUEL CHURCH at Inez, a congregation of some 70 communing members in a two-church parish served by the Rev. J. W. Kern, had reason for some general rejoicing on July 17 when 21 persons were added to the congregation's rolls. Six were received by adult baptism, one came from the Roman Catholic church, and three others were received by adult confirmation. Nine children were received by baptism.

MESSIAH CHURCH, Austin, is experimenting this year with a one-week youth church school. Some 30 young people were enrolled Aug. 22-26. Special classes in theory, voice control, direction, and anthem development, along with Bible study and church music study, were in the curriculum.

Editor of AELC "Tidings" To Join Long-Range Staff

THE REV. VERNER H. HANSEN, 41, editor for the past seven years of *Lutheran Tidings* and pastor of Emanuel Church, Los Angeles, has resigned both posts to join the staff of the Long-Range Program for parish education.

Tidings is the official magazine of the American Evangelical Lutheran Church which co-operates with the Augustana, Suomi and United Lutheran churches in the Long-Range Program. The four church bodies plan to unite into the Lutheran Church in America in 1962.

Pastor Hansen will be editor of audio-visual materials for the Long-Range Program beginning Nov. 1.

Announcement of the change was made at the AELC's convention at Waterloo, Iowa, last month. Delegates elected as new editor of *Tidings* the Rev. Thorvald C. Hansen (no relation), who is pastor of St. John's Lutheran Church, Cozad, Neb.

The new editor has been a member of the AELC's Board of Publication since 19[illegible] and has been chairman since 1956. He will continue his pastorate while editing the semi-monthly publication.

Area Workshops to Show Community Welfare Needs

By CHARLES A. PULS

MADISON—Problems of human need within the community and how they can be met will be discussed at a series of evening workshops to be sponsored by the Lutheran Welfare Society of Wisconsin in 33 cities, beginning in mid-September.

Opportunities for individuals to participate more actively in social service will be emphasized. Church leaders, public welfare officials and members of the Lutheran Welfare Society staff will report on current needs in each area, and evaluate the programs and responsibilities of the church, community and government.

The society is the social welfare arm of the National Lutheran Council churches in Wisconsin. Its services include care for unwed mothers, adoption, foster home placement, and services to children in their own homes. It does chaplaincy work in state institutions and offers pastoral service to shutins and the hospitalized.

Pastors and laymen of Lutheran churches as well as other interested persons in the communities are invited to attend the workshops organized by the Rev. M. E. Silseth, public relations director of the society.

DR. CONRAD BERGENDOFF, president of Augustana Seminary, will preach at two student-sponsored services at Luther Memorial Church, Madison, on Oct. 9. Dr. Norman A. Menter, president of the National Lutheran Council, will speak at the all-Lutheran Reformation dinner to be held in Madison Oct. 28.

SYNOD TREASURER Walter O. Helwig reports nearly half a million dollars received for benevolence in the first six months of 1960, with Sunday schools contributing over 30,000. The unit plan of foreign missionary support accounted for another $10,721 in receipts.

Pastor Mattes breaks ground at la Crosse, with Pastors Sondrol, Shelhart and Stoffel

Building Underway at La Crosse

GOOD SHEPHERD CHURCH, La Crosse, broke ground this summer for a $160,000 first unit building, to include a chapel and Sunday school wings. The building is on a $35,000 site a few blocks from the present house chapel.

Dr. Dwight H. Shelhart, Northwest Synod mission director, and Dr. H. N. Stoffel, pastor of English Lutheran Church, La Crosse, assisted by Pastor J. L. Mattes at the ceremonies. The mission congregation was organized five years ago, now has 475 baptized members.

UNITED LUTHERAN PUBLICATION HOUSE now has established a branch Lutheran Church Supply Store in Milwaukee, where many of the state's Lutheran churches are located. Manager of the branch is Roy E. Kimpel, who with his father owned and operated a church supply store for many years.

REPRESENTATIVES of the Wisconsin Lutheran synods planning to merge in the Lutheran Church in America will hold a two-day meeting at St. James' Church, Marinette, Oct. 26-27.

Central Conference ULCM Holds Green Lake Retreat

By PAUL LUTHER WETZLER

MINNEAPOLIS — United Lutheran Church Men of the Central Conference held their tenth annual retreat Aug. 19-21 at the conference camp at Green Lake. The theme was "Christian Ethics in Daily Living." Horace R. Hansen, a member of St. Andrew's Church, Mahtomedi, was the dean.

MINNESOTA STATE Luther League held its 62nd annual convention Aug. 19-21 at Gustavus Adolphus College, St. Peter. The theme was "Jesus, Joy of Living."

CENTRAL CONFERENCE Sunday school workers met for a leadership retreat at the Green Lake camp on Aug. 27.

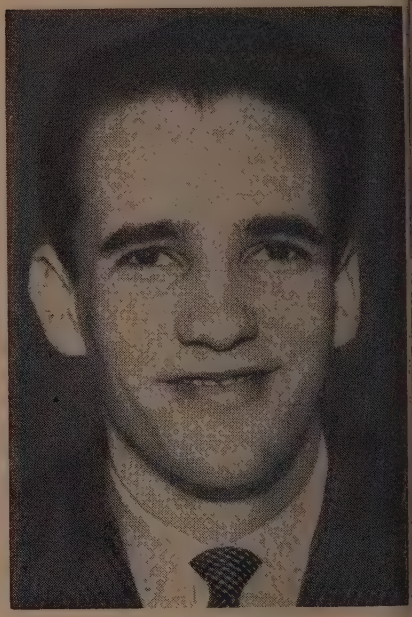
CHURCH COUNCILMEN of five congregations will attend a special retreat at Green Lake Sept. 9-10. Leaders will be the Rev. George B. McCreary and Synod Stewardship Secretary David Gerberding.

MISS LAUMAN

MISS CAROL LAUMAN started work Aug. 1 as parish worker for Atonement Church, Bloomington, Minneapolis. She is a graduate of Carthage College, and attended Carroll College, Waukesha, Wis. She served as parish worker for Grace Church, Muscatine, Iowa, before coming to Atonement.

A FAMILY REUNION marked the 45th wedding anniversary of Dr. and Mrs. R. H. Gerberding, former president of the Northwest Synod and retired executive secretary of the Board of American Missions.

MINNESOTA DISTRICT of the Lutheran Church—Missouri Synod will locate its state headquarters in the new Minnesota Protestant Center to be built by the Minnesota Council of Churches in Minneapolis. It is the first Lutheran body in Minnesota to lease space in the proposed building.



HERBERT ALVEBERG

Alveberg Named Manager Of Branch in Des Moines

HERBERT B. ALVEBERG has been appointed manager of the Des Moines, Iowa, Lutheran Church Supply Store, a branch of the United Lutheran Publication House of the Board of Publication, ULCA.

Mr. Alveberg has been in the employ of the board since 1955. He is a graduate of Olney High School in Philadelphia, and attended Penn State and Temple Universities. He was formerly manager of the Philadelphia store prior to his transfer to Des Moines.

An active layman at St. Mark's Lutheran Church in Philadelphia, he was an advisor to the Luther League and also treasurer of the Bible school at St. Mark's.

Standing room only! All space was filled when St. Thomas' Mission held first worship service

Overflow Crowd at First Service of New Jersey Mission

By RALPH I. SHOCKEY

TRENTON—Apologizing through an ad in e local newspaper for not being able to commodate all those wishing to attend the itial worship service at St. Thomas' Church Brick Town, on July 24, is an indication the potentialities of the new mission in cean County near Laurelton.

Pastor Frank Miller, the mission de-loper, said the response was beyond ex-ctations and that immediate plans would made to hold two morning services.

Sunday school classes are scheduled to gin this month and a large enrollment expected.

A parsonage has been purchased through e co-operation of the Board of American issions and the New Jersey Synod.

Vacation Classes for Adults

ST. PAUL'S CHURCH, Mt. Holly, arranged r a series of adult classes during the reg-ar vacation church school sessions held ig. 1-8. The classes discussed laymen's ivileges as missionaries for Christ.

GROUNDBREAKING for the first unit of surrection Church, Hamilton Square, took ace July 10. The building will provide nday school facilities and a chapel seating out 110. The Rev. Howard A. Lenhardt, pervisor of the synodical mission pro-am; Carl Hill, vice president of the church council, and Pastor Frederick Spreen participated in the service.

SISTER LOUISE BURROUGHS, director of the AIDS program of the Board of Deaconess Work, will speak to the ULCW of Messiah Church, Oakland, Sept. 13.

SYNODICAL LUTHER LEAGUE convention was held at Drew University, Madison, Sept. 4-7.

TWENTY-FIFTH ordination anniversary of the Rev. Harry M. Young, pastor of Redeemer Church, Maywood, was celebrated early this summer. Pastor Young received a cash gift from the members of the congregation. Among those attending were Dr. and Mrs. Edwin H. Knudten.

DELAWARE

Church-State Relationship Forum Held at St. Philip's

By CARL G. SMITH

WILMINGTON, DEL.—A Roman Catholic priest and a Jewish attorney agreed to discuss "The Relationship of Church and State" in a Lutheran church and were able to find many areas of agreement.

The forum was sponsored by a Christian service subcommittee of St. Philip's Church.

Bingo Rigidly Controlled, Nets Sponsors Only One-fifth of Gross

WILMINGTON, DEL.—Despite the fact that a majority of voters in each county approved the legalization of bingo in Delaware 21 months ago, only two or three per cent of the population plays the rigidly controlled game.

The average player spends $6 per evening. Only one-fifth of this ends up in the sponsor's treasury.

The State Bingo Control Commission has reported that licensed sponsors conducted 107 nights of play in June, the latest month for which reports were complete. Attendance totaled 11,337. This is less than three per cent of the state's 440,000 population, and some of the players doubtless attend more than one night per month.

Gross receipts added up to $67,175.40. The sponsors' net profits totaled $13,432.08 or about 20 per cent.

Sponsors have complained that their profits are held down by the commission's rule against providing free bus rides for players from a downtown location to the bingo hall. For months the commission held out, but it has now granted permission for one suburban volunteer fire company to run a bus. If there are no undesirable results the ban may be lifted.

Another rule forbids any advertising of games except a banner on the building where they are held.

Few Catholic churches are among the licensed sponsors and they are outnumbered by the fire companies and veterans' posts. Protestant opposition has subsided.

DELAWARE . . .

Pastor Robert E. Grochau, as moderator, firmly kept the discussion and questions away from the Catholic-in-the-White House theme and concentrated in a legal rather than an emotional approach.

Father Thomas J. Reese, director of the Catholic Welfare Guild of Delaware, opened by tracing the history of church-state separation to Christ's "Render unto Caesar . . ." This, the priest said, "meant no negation of Caesar or of God but a recognition that man has responsibilities toward both."

Today, he concluded, church and state are "separate and autonomous each in its own sphere, though dealing with the same people, and the primacy of spiritual over material values must be maintained through the conscience of the individual."

The Jewish attorney, Irving Morris of Wilmington, drew objections from the audience by defending Pennsylvania's decision against Bible reading in public schools and by opposing Sunday-closing laws.

The priest did not dispute the Jew's statement that there would be fewer Roman Catholic schools today if Protestants had been more tolerant toward Catholics when the public school system was in its infancy. Both agreed that most of today's church-state problems are of recent origin and are traceable to America's "unique experiment of universal free public education."

Council of Churches spokesman E. Melvin Jewett declared, "It is not a question of separation but of each working toward a climate conducive to the effective operation of the other."

Construction Plans Delayed

CONSTRUCTION PLANS of two Delaware District churches ran into delays.

Laminated beams failed to arrive on time for the new sanctuary of Reformation Church, Media, Pa., causing a mid-summer halt in construction.

Zion Church, Wilmington, had to scale down the plans for its neighborhood house because the first bids were too high, then discovered the condition of the building to be remodeled required further changes.

WILLIAM GRAHAM, a member of St. John's Church, Folcroft, Pa., dropped his part-time stewardship role in favor of full-time work in the same field. He resigned as lay stewardship member of the Delaware District

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DELAWARE . . .

cabinet, moved to New York and became assistant to John Van Iderstine, director of the LLM fund-raising service.

PENNSYLVANIA

Camp Recreation Center Honors Dr. G. H. Bechtold

PHILADELPHIA — The Bechtold Recreation Center was dedicated Aug. 17 at Paradise Farm, the camp of the Children's Country Week Association near Downingtown, Pa.

The building was named in honor of Dr. Gustavus H. Bechtold, former inner missions secretary of the Pennsylvania Ministerium, who has been an active member of the association's board of directors since 1915, serving as president 1945-49.

Dr. and Mrs. Bechtold were present at the dedication ceremonies. The day's program paid tribute to him in these words:

"He thought little about himself—largely about girls and women, boys and men, public and business affairs, the poor, the sick, the orphans, the schools, the best persons to fill places, his multitude of friends, and all the glory of earth and heaven."

DELAWARE DISTRICT is 14 per cent ahea of last year in giving for budgeted bene olence. In the first six months the 2 churches gave $45,494 compared to $39,63 in the same period last year.

ZION CHURCH claimed the "most-inte rated" and largest vacation school in Wi mington with 74 Negro and 166 white pupil They were almost evenly divided betwee the suburbs (124) and the racially mixe neighborhood of the church (116). All 5 teachers were white. The school exper mented with giving the entire 10-lesso course in a five-day week. The teache liked the idea but many pupils missed th second week of classes.

NOVA SCOTIA

Synod's Camping Season Draws 160 Boys and Girls

By DOUGLAS A. CONRAD

HALIFAX—A most successful camping se son was held at the Lutheran Youth Cam this summer. Some 160 boys and girls age 10 to 14 took part in the four-week cam

Camp Sunday services were held on Jul 17. The Rev. Rollin Shaffer, of Luthera

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CHRISTIAN ANSWERS TO QUESTIONS ABOUT HEALTH . . . and FAITH

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orld Action, told the large audience of the mense amount of relief being done abroad cause of the gifts of Lutherans in the nited States and Canada.

Pastor Carroll O. R. Fritze of Fullerton, ., spoke at the evening service. The usic was provided by a girls' choir led by ster Marion Maurer.

SISTER MARION spent a month in Nova otia meeting with the people of most of e parishes. She spoke at women's gather-gs, church services, Sunday schools and ner gatherings. In addition, she spent two eks at the Youth Camp with the junior d senior girls.

MISS GLENDA CLEARY, of the Church of r Saviour, Dartmouth, left on Aug. 7 to roll in the Aids Program of the Board of aconess Work. She is the first girl from e Nova Scotia Synod to take a part in s program.

THE REV. DOUGLAS A. CONRAD, pastor of e Church of the Resurrection, Halifax, also president of synod. During July he ebrated the 25th anniversary of his or-nation, and the 20th of his pastorate at surrection Church.

Mission Started in Spryfield

AFTER THREE MONTHS' survey of the area, Rev. Clyde Wentzell began holding serv-s in the Spryfield area on Aug. 14. It s a real joy for the synod and also for people of the proposed mission to have 0 attend this first service.

Pastor Wentzell says there is a real need a Lutheran church in that area. A Sun-y church school is to be started early in tember.

MR. DEL BEIER, a middler of Waterloo minary, has been working in the city of edericton, New Brunswick, this summer. er a period of survey, services were rted on the last Sunday of June. The ilities of the Anglican Church were of-ed for the use of the Lutherans. Sixty ple attended this first service, which urs well for the mission's future.

ZION CHURCH, Lunenburg, has begun a ncial campaign to raise $25,000 for erec-n of an educational unit.

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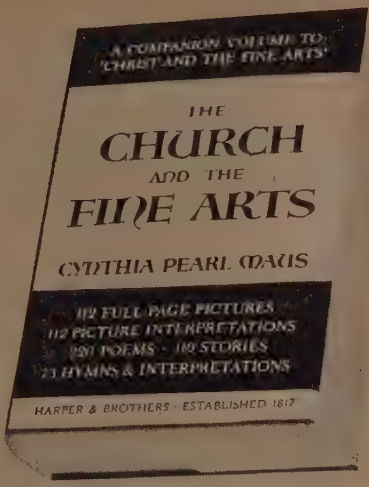

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—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

FREED, WALTER B. From Luther Place M morial Church, Washington, D. C. Zion Church, Sunbury, Pa.

IOWA

HARTZELL, JOHN P. From Trinity Churc Sioux City, assistant pastor. Studying.

WOLF, GEORGE W. From St. Andrew Church, Chicago, Ill. To St. Mar Church, Davenport, Ia.

MICHIGAN

MARTIN, LAWRENCE E. From St. Pau Church, Northridge, Calif. To Mas Mich., mission developer.

MISSISSIPPI

DYNNESON, LAWRENCE C. To Betheden p ish, Louisville, Miss.

NEW JERSEY

SCHREIBER, OTTO L. From Calvary Churc Jersey City. Retirement.

SEVILLA, MIGUEL. From Frederiksted, Croix, V. I., mission developer. To Tri ity Church, Camden, associate pastor.

NEW YORK AND NEW ENGLAND

BIELITZ, WALTER J. From Lutheran Chur Home for Aged and Infirm, Clinto N. Y., chaplain-director. To Chr Church, Ellenville, N. Y.

FLOTTEN, JOSEPH B. From Resurrecti Church, St. Albans, N. J. To Wagn College, chaplain.

JOSLYN, JOHN S. To Zion Church, Pittsfie Mass., assistant pastor.

MOY, JAMES YEE KIN. To Christ Churc Germantown, N. Y.

SANDS, G. OLIVER. From Christ Churc Woodstock, N. Y. Retirement.

PENNSYLVANIA MINISTERIUM

BAER, DALLAS C. From Immanuel Chur Norwood. Retirement.

BROWN, DONALD L. To St. Paul's Churc Summit Hill, Pa.

JONES, FRANCIS W. To St. Marcus' Churc Philadelphia.

KITSCHA, HERBERT. To Nazareth Churc Camden, N. J.

KRONINGER, VICTOR A., JR. From Ho Trinity Church, Bethlehem, assistant p tor. To St. Peter's Church, Stowe.

DECEASED

THE REV. STANLEY B. JENNINGS, 4, pastor of Trinity Church, Taneytown, Md., died suddenly on Aug. 12 at Wilkes General Hospital, North Wilkesboro, N. C. He was stricken ill while vacationing with his wife's parents, the Rev. and Mrs. C. N. Yount, in North Wilkesboro.

Pastor Jennings was born in Cumberland County, Pennsylvania, and was a graduate of Gettysburg College and Gettysburg Seminary. Ordained in 1942, he served parishes in Lykens, Shiresmanstown and Tamaqua, Pa., before coming to Taneytown.

Besides his wife, he is survived by two daughters, Kathy and Susan; and a sister, Miss Alva Jennings, of Mechanicsburg, Pa.

Funeral service was conducted Aug. 15 in Trinity Church, Taneytown, by Dr. Elwood S. Falkenstein, secretary of the Maryland Synod, and Dr. M. Roy Hamsher, of Gettysburg, Pa. Burial was in the church cemetery.

THE REV. THEODORE C. PARKER, 73, retired ULC pastor of Pembroke, Va., died Aug. 11 in a hospital at Pearisburg, Va. He was born in Rowan County, North Carolina, the son of the Rev. Emanuel P. Parker and Margaret Matilda Lentz.

Graduated from Gettysburg Seminary in 1899, he was ordained by the Southwest Virginia Synod at Bluefield. He served pastorates at Glade Creek in Roanoke County and in Floyd County, Virginia; St. John's, Catabarras County, N. C.; St. Luke's, Lebanon, and Troutman, N. C.; Pembroke, Newport and Price's Fork, Va.; Gilbert and Blythewood, S. C.

For 16 years he was secretary of the North Carolina Synod and president of the Western Conference. After retiring in 1930 he returned to his home in Pembroke, Va.

Surviving are his wife, the former Mary Etta Kegley; two sons, Lentz K. and Stephen L. Parker; a daughter, Mrs. Marguerite Richardson; a sister, Mrs. Flora Fogleman, and two grandchildren.

Funeral service was conducted Aug. 14 in Luther Memorial Church, Pembroke, by the Rev. Paul L. Royer of Bluefield. Interment was in St. John's Cemetery, Wythe County, Virginia.

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IN CONCLUSION

No doubt any of our congregations anywhere would be surprised if—for the first time—a Negro were to walk in and sit down in church on a Sunday morning. Pastor George Hart told me this happened in his church in Huntsville, Alabama, a few years ago. The visitor was seated quietly and nobody seemed disturbed. In Alabama people can be disturbed about such things.

Last month three Negroes attended a Sunday service at the Lutheran Church of the Redeemer in Atlanta. Ushers seated them promptly. Pastor Robert Lee of Redeemer Church has been a leader in his city in urging his fellow citizens to adapt themselves to the changing racial situation.

In Atlanta these Negro college students didn't just happen to walk into "white churches." Thirty went to a dozen downtown churches (and were admitted at eight). It was something of a stunt to check up on the segregation sentiment.

We don't have to judge people's motives when they come to church. In our talk about evangelism we emphasize our eagerness to invite people to come. If some come whom we have not invited we should be grateful. I suggest that these visitors be asked to write their names and addresses in the guest book and that somebody call on them during the week to propose that they enter a class to prepare for confirmation.

The church "sit ins" are a follow-up, of course, of the restaurant sit ins which began in Greensboro, North Carolina, Feb. 1. On July 25 the management of the Woolworth and the Kress stores in Greensboro gave orders that from then on there would be no race segregation at their restaurant counters. In about 2 other Southern cities similar orders hav been put in effect.

This battle of the restaurants seem comical to people who are not personall involved. According to local custom Ne groes can be served at these counters i they stand up to eat. It was when the sat down that they broke the law. B sitting down, a Negro tries to assert hi equality with white people.

Young people, mostly college students who did the sitting down were runnin considerable risk of rough treatment, an hundreds were arrested. The young peo ple were polite, courageous, persistent They were venturing into an area of seg regation which is not nearly so sensitiv as the public-school situation.

In schools the culture difference be tween the two races is so conspicuou that acute difficulties are created by in tegration efforts. For years no more tha token integration can be expected. Th whole culture level of the Negroes wil have to be brought up—employment op portunities, better housing, improve health services—and this takes time.

It's probable that there will be troubl this month in Louisiana where publi schools have been ordered to integrat the first grades. Roman Catholic paro chial schools, numerous in Louisiana, wil be a part of this problem, as they ar still segregated. Enemies of integratio threaten to close any white schools wher Negroes are admitted.

There's no doubt, though, that light i breaking through along the edges of th dark night of race relations in America To expect too much too soon will d more harm than good.

—ELSON RUFF

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